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THE CHRISTIAN CITIZEN

THE CHRISTIAN CITIZEN AND THE HOME

By Mrs. Harriet S. Boobyer, Pittsburgh, Pa.

THE highest and best type of citizenship begins in and emanates from the Christian home where the parents not only practice Christian citizenship themselves but also mould the convictions and set the civic habits of their children who will be the citizens of to-morrow.

What do those words mean, "to p r a c t i c e Christian citizenship?" Mrs. Ida B. Wise Smith defines Christian citizenship as "the relating of Christian principles to political action." So Christian parents, believing in Sabbath observance, temperance, (not "moderation,") enforcement of law and civic good and opposed to war, gambling, the liquor traffic and social impurity will countenance and foster such movements in their community and nation as shall advance righteousness and will set themselves, by word and example, against those which foster and encourage wrong and lower the moral tone. They will interest themselves in governmental affairs, so inter-related with the life of the home that parents *must* take watchful part in them, and, knowing that the cardinal virtues of honesty and uprightness must actuate public officials if public affairs are to have proper direction and management, they will ballot for men and women of the highest calibre. By the regular and faithful use of their voting power Christian parents will express their convictions in civic and political action.

The opinions and actions of Christian parents will develop an atmosphere in the home which will influence the children in their formative years. Here, under wise training, the children will learn obedience to God's law and to the laws of loving parents, preparation for obedience to the laws of the schoolroom, traffic laws and the laws of society. Here the children will be taught the property rights of others and the responsibility of handling that which belongs to another. Here they will be urged to purity of life

and total abstinence from liquor and given a true evaluation of the traffic in liquor as it affects not only the personal life but also the life of society. Here the children must be trained by their own home duties and by the civic actions of the parents to see that they are already members of society with certain obligation to it and that they are also young citizens of a great and loved country with some present duties toward it and larger responsibilities coming to them at their majority for which they should be preparing. Here AND HERE ONLY, in the Christian homes of Christian parent citizens who feel a very real and a very serious responsibility resting upon them, will the citizens of to-morrow receive the training and the foundations of life that will, radiating out from them, give America a social and spiritual structure which will carry her forward in righteousness. God pity us if the Christian home is vanishing from our land! God pity America if Christian citizens of the present day are not perpetuating their ideals in young minds and hearts! Only as civic and political action of the present and the future shall be lined up with the teachings of the Lord Jesus Christ and in conformity unto the laws of God will America return to sanity and prosperity. Only as there will come a reaching out unto God will the land be healed of her distresses. "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sin, and heal their land."—II Chronicles 7:14.

"Not in a nation's border line
With towering crag o'erhung,
Nor in her mighty armies
On hill and plain out-flung,—
But in a nation's God
Whose might made crag and hill,
And Heaven and earth
And man—and human will:
In Him alone our strength resides,
The Fountain-head of character,
The Source of all our yesteryears,
Our Hope of a to-morrow.
Let love for Him our sin remove;
Our confidence restore;
That He who claims us for His own
Will keep us evermore."

—Rev. Donald Gordon Stewart

And these words that I command thee this day, shall be in thine heart: And thou shalt teach them to thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way and when thou liest down and when thou risest up. * * * * * And thou shalt write them upon the posts of thy house and on thy gates. Deut. 6:6-9.

THE CHRISTIAN CITIZEN AND THE NATION

By Miss R. Elizabeth Milligan, Holton, Kansas

SINCE the repeal of the Eighteenth Amendment the Christian citizens of our land have had ample opportunity to realize their responsibility for conditions which now exist in our national life. The thoughtful Christian cannot fail to comprehend that though he goes to church on Sabbath and teaches in the Sabbath School, and even attends prayer meeting occasionally, his duty to God and humanity has not been fully met. So long as man lives among men so long will there be problems to solve, social conditions to make right, political and national conditions to correct.

Throughout the Christian era there have ever been some heroic souls who have stood unfalteringly for the right, even to imprisonment and death. We need now, as in past ages, more of the martyr spirit that is willing to suffer for the honor of Christ and the good of our fellowmen. Here and there voices are being raised in protest against the letting down of the moral and religious standards which have been the protection of the individual, which have safeguarded the sanctity of the home, which have made community life happy and secure, and which have insured justice in state and national life. Much has been accomplished in the past to right the wrongs against humanity. Legal slavery has been abolished; many laws have been enacted to rescue little children from exploitation in man's greed and to make better labor conditions, especially for women; to control white slavery, the liquor menace, and the narcotic fiend. But when one part of the wall that protects our rights and liberties is torn down, how speedily do other parts decay and tumble! Thus, with the repeal of the Eighteenth Amendment, many of these safeguards are being ignored and a spirit of lawlessness and license has poured in upon us like a mighty flood.

Society is menaced by lax divorce laws, leading to the breaking up of the home and family life with consequent neglect and abuse of childhood. Waves of gambling are sweeping over the country. Lotteries are being suggested for revenue and slot machines and numbers rackets are enticing our youth and manhood. The first government lottery established under the United States flag for many years has been authorized in Porto Rico, the proceeds to go to combat tuberculosis! It is surprising that someone has suggested lotteries to cure gambling? Did we not repeal the Eighteenth Amendment to cure intemperance? Moral conditions in the land are at low ebb. Sabbath laws are breaking down; impure books are on our news-stands; comic-strips in our newspapers make a joke of dishonest practices; impure plays on the stage and jokes on the radio, immoral pictures on the screen, these all tend to lower the moral concept of our youth. The Payne Fund Research says: "The Motion Picture is acknowledged to be the

greatest single educational force in the country. Yet it is more than 50% bad. Even with due regard for good pictures, the screen is permeated by exaggerated sex appeal, criminal practices, ridicule of marriage, disregard for law enforcement, desecration of religious ideals and with questionable ethics; and a majority of the pictures released pander to the lowest instincts of human nature."

In view of such conditions, what is the duty of the Christian citizen? What is a "Christian Citizen" anyway? "A Christian citizen is one whose political life is permeated by the principles of Jesus Christ." How may we, who are members of the Church of Jesus Christ, bring these principles to bear in the correction of national conditions?

It has been said that the supreme American peril is failure to participate actively in political affairs, especially failure to use the ballot box. The Christian citizen should demand a platform that represents Christian principles, and candidates whom one can trust; then not only cast a vote himself but get others to vote. It is conceded that the repeal of the Eighteenth Amendment resulted because the Christian people did not register their convictions at the polls. "Curse ye Meroz . . . because they came not to the help of the Lord, to the help of the Lord against the mighty." We can protest as individuals or as communities against radio programs and advertisings that do not measure up to right moral standards; and we can give generous praise to those that merit it. What can we do about the liquor advertisements in the magazines we have been reading? One woman's club sent a strong protest to the *Delineator*. We can do that to all magazines that advertise liquor and we can refuse to continue our subscriptions if they continue to err. We can make our desire for moral legislation known to our representatives in Washington and to our state legislators. Sentiment in all these issues can and should be mobilized so that the forces of righteousness can present such a strong, united front against the forces of evil as to demand recognition. Movements for social reform must begin with the individuals. Youth must be trained in such habits as will lead to right living and to true citizenship. Men and women must be brought to such strong convictions as to be willing to sacrifice for righteousness.

Our fight is not only political and moral, it is also spiritual. There is no hope for victory apart from Christ. Movements for reform must be tied up with spiritual revival for our country, with the exaltation of Christ in a world made Christian. We must have His approval in all our plans and methods and remain true to Him whether in victory or defeat. In these days when the enemy is doing everything to discourage God's people, we should pray earnestly that God may awaken all Christian, patriotic, loyal men and women to their opportunity and obligation.

What was possible in the past is possible in the future if only we are worthy of our Lord.

THE CHRISTIAN CITIZEN AND THE LIQUOR PROBLEM

By the Reverend W. P. McGarey, D.D.
Superintendent of the Pittsburgh District of the Anti-Saloon League.

WHAT is the chief menace of our highways? The Liquor traffic. What is the greatest polluter of our politics? The Liquor traffic. What is the most shameless pillager of the poor? The Liquor traffic. Name the boldest pirate against business. The Liquor traffic. What is the greatest danger threatening the American home? The Liquor traffic. What is the most insidious foe of the schools and the young? The Liquor traffic. Name the chief antagonist of the Church. The Liquor traffic. What is the chief ally of the bawdy house? The Liquor traffic. What is it that "has snapped more wedding rings, defiled more manhood, disgraced more women, filled more jails, built more lunatic asylums, broken more hearts and dug more graves than any other cause in the history of the race?" The Liquor traffic.

From whom may we hope for defense against this curse? The *victims* of the traffic would help us if they could, but they cannot. I saw one of them with distorted features, sprawled in lonely and horrible death in the hall of a deserted tenant house. I heard one cry out to me across the rude altar at a rescue mission: "Mr., do you think Jesus can save me from liquor?" I heard one mutter of his wife and home as I washed from his face the clotted blood following a drunken brawl; I witnessed one with frothing mouth and eyes protruding with mortal fright trying to escape over and under a park bench from imaginary demons; I ran across one the other day, a former friend and companion, now a bloated hulk of consuming passion; I could tell you of one who in drunken bestiality sunk his coal pick into his wife's head and cried out in agony to God when, wakening from his drunken sleep, he found her dead on the floor beside him. These, and thousands like them, would help us fight against the liquor traffic now if they could, but their protest is now only the feeble clamor of the defeated and dying.

Perhaps we might expect help against this liquor monster from the great crowd of baptized and unbaptized worldlings who nevertheless call themselves "good citizens." But so many of them, having lost their spiritual discernment, prate more or less exclusively about "majorities," although they know that majorities crucified Christ and sold humans into slavery and threw Christians to the lions. Or they talk of "revenue," even though they know it must come from the betrayal and debauchery of our sons and daughters. Or they shout about "personal liberty," although Christ and Paul both repudiated it for the sake of the common good, and even though they know that selfish pagan personal liberty was what doomed Rome and Thebes and Babylon.

If no practical help can come

from those who have forgotten to "touch not, taste not, handle not," nor from these "good citizens," then "from whence cometh our help"?

It must come from not merely "good" citizens but from distinctly *Christian* citizens. From folks who understand that "no question is ever settled until it is settled right," —until it is settled not upon the basis of "majorities," or "personal liberty," or "revenue," but only upon the basis of righteousness. All the majorities or laws or revenues or party loyalty in the world cannot change the nature and effect of alcohol upon the bodies and souls of our boys and girls.

And the reason that the legalized beverage alcohol is again confronting us on almost every street corner and in almost every restaurant and every magazine and newspaper and radio speech is not because of any political party, or brewers' association, but because many professed Christian people would not stand up at the polls and be counted. There were enough women voters alone to have blocked repeal. Who would have imagined a mother, at least a Christian mother, so indifferent to the highest welfare of her brood, that she would not take the trouble to vote against the liquor traffic? There were abundantly enough voters in five or six of our denominations to have blocked repeal. Either they did not care enough to vote, or voted without praying about it first.

"Smile as you may at Sunday School talk,
Laugh if you will at the preacher's twang,
It is putting God in the Nation's life
That will keep us clear of the crooked gang."

History proves over and over again that the morals of a nation depend finally upon the *morality* of the nation. "The perpetuity of any government depends upon the capacity of its people to absorb and stand for moral ideals." America stands today at the crossroads. She must decide whether she will think her problems through in terms of righteousness, or make the same fatal mistake the dead nations of the past have made, and think and talk too much about liberty and majorities and revenue. Only distinctly *Christian* citizenship can save us now.

BE STRONG!

We are not here to play, to dream, to drift,
We have hard work to do, and loads to lift!
Shun not the struggle—face it! 'tis God's gift.

Be Strong!
Say not, "The days are evil. Who's to blame?"
And fold the hands and acquiesce —oh shame!
Stand up, speak out, and bravely in God's name.

TEMPERANCE ROUND THE WORLD

The Women's Christian Temperance Union of India

By Miss Kate A. Hill, Sialkot, India

ONE year after the organization of the World's Christian Temperance Union, Mrs. Mary Clement Leavitt visited India on her world tour. The first two Local Unions of the W.C.T.U. were organized at this time, 1887, In Mussoorie and Lucknow. Quietly and persistently this number has been increased and Local Unions are now found in every Province of India. Four organizers keep in touch with these branches, seeking to extend their influence and number.

Miss Mary J. Campbell was the first National Organizer. With great faith and enthusiasm, Miss Campbell inspired the W.C.T.U. with the thought of a permanent home. Delhi, the capital of India, was chosen as the place most suitable and in November, 1934, the National W.C.T.U. of India met in its own headquarters, known as "the White Ribbon House." Lady Willington, wife of the Viceroy of India, opened the headquarters and responded graciously to the address of the President. The home is in a beautiful building and its name is very fitting. Miss Fannie C. Martin was associated with Miss Campbell and the beauty and usefulness of the headquarters are due to her work and vision.

Mrs. J. R. Chitamber of Jubbulpore, is the first Indian President of the W.C.T.U. of India. Her husband is the first Indian Bishop of the Methodist Episcopal Church. As the wife of a bishop and the mother of six sons (one of them an aviator) and daughters, both church and home make large demands on her time and strength but throughout the years she has found the time to be an ardent and devoted leader in the cause of temperance. She sends the women of America the following message. It should stimulate us to a more earnest effort.

"Tell the women of the United States that the repeal of the Eighteenth Amendment has given quite a setback to the temperance cause in India. Folks laugh at us when we urge prohibition for our country. They tell us what a failure it has been in America. We try to explain to them but our explanation does not go very far with them. We are praying that our comrades in America may be given the strength, tact, and wisdom from above so that they may be able to regain the lost ground, and once again lead the peoples of the world in prohibition with greater strength and conviction."

The work of the W.C.T.U. of India is most interesting both for its own sake and for the way it links up with our mission work. You may be especially interested in the literature work inasmuch as the

Temperance and Reform department of the W.G.M.S. sends a yearly contribution to the Temperance Committee of the India Mission to be disbursed for leaflets and other information among our Mission schools and churches, which work is done in conjunction with the W.C.T.U.

A monthly magazine is published called "The Indian Temperance News." A Literature Secretary at headquarters prepares and sends out up-to-date and interesting literature. One new effort has been to introduce temperance teaching in the schools. This has met with quite a degree of success. Even headmasters of non-Christian schools have sent for literature for scientific temperance instruction.

Mrs. R. A. Foster, chairman of the Temperance Committee of the Mission, publishes leaflets in several languages and they are sent out on the "leaflet-a month" plan. This plan has been very popular and thousands go out monthly. In her report at the convention in Delhi, Mrs. Foster amused us all by telling of the way she disposed of an accumulation of leaflets that she found after cleaning her storeroom. She hit upon a novel and self-supporting plan of distributing literature by sending for a local shop keeper and *selling* him all the old leaflets. He was glad to get such convenient size paper in attractive colors to wrap his sales. Thus with every purchase went a temperance message!

One of the surprising things of recent times is the number of women's organizations that have sprung into prominence. Their very names are suggestive! "All-India Women's Conference," "National Council of Women," "India Association For Moral and Social Hygiene" and many others. In all of these, the leaders of the W.C.T.U. give cordial cooperation.

The subject of temperance is one on which all religions unite and it is always easy to secure a large audience when a temperance lecture is arranged. "Agitate and Educate" continue to be our slogans. The members of the W.C.T.U. make full use of their opportunities to furnish information and share experiences. So the work for temperance goes forward in India with genuine good-will and unhurried patience.

Prohibition will come to India, to the world, if and when people who call themselves Christian rightly use that plastic period that God has placed in the life of every individual for the formation of ideals.

There has been temporary defeat in many countries. Liquor men goaded by their greed for gold are putting forth gigantic efforts to capture the youth of the world. Shall we sit by with cheerless faces? We have the indisputable facts of science, the driving energy of high idealism, the strengthening force of faith in God, the undaunted courage of mother love. Let us capture the youth of India for God.

—Anna B. Mow, *In The Indian Temperance News*

The Christian Citizen and the Liquor Problem in Egypt

By Alice Azer Goubran, Assiut, Egypt,
President of the National W.C.T.U. of Egypt

(Mrs. Alice Azer Goubran, the author of this article, has been the president of the Egyptian W.C.T.U. since the organization of the National society in 1929. A graduate of Pressly Memorial Institute, she is the wife of a prominent lawyer and ex-Senator, and her brothers are high in government circles. She is a very busy woman with a family of five children rapidly growing up, and it is only her Christian zeal and earnestness that make it possible for her to undertake this outside work. Mrs. Goubran is an outstanding woman in ability and courage to break with old customs when she finds them wrong. Her sincerity, forceful personality and excellent delivery make her greatly in demand as a speaker in Women's Presbyterials and in Girls' School programs on other subjects as well as that of temperance. She is an efficient executive and her strong faith leads her to "expect great things from God and attempt great things for Him."—Mrs. M. C. McFeeters, Chairman of the Temperance Committee of the Egyptian Mission.)

WHEN we think of the problems of the Christian citizen, we cannot count them, and as Christians we should not expect anything but hardships, for our Lord Jesus Christ said, "In this world ye shall have tribulation: but be of good cheer; I have overcome the world." In speaking of the problems of the Christian citizen in Egypt, we must put the liquor traffic as one of the difficulties that stand in the way of the Christian life. We shall mention three reasons for this:

First: Liquor shops are scattered all over the country because the government gives licenses to everyone who asks for them without putting any conditions and that, of course, has increased their numbers very much. You find saloons everywhere, in big towns as well as small villages, and this brings a great

Date palms laden with fruit. The "araka" or date-wine has a very high alcohol content. It is often made in secret to evade purchase of government still and the tax.

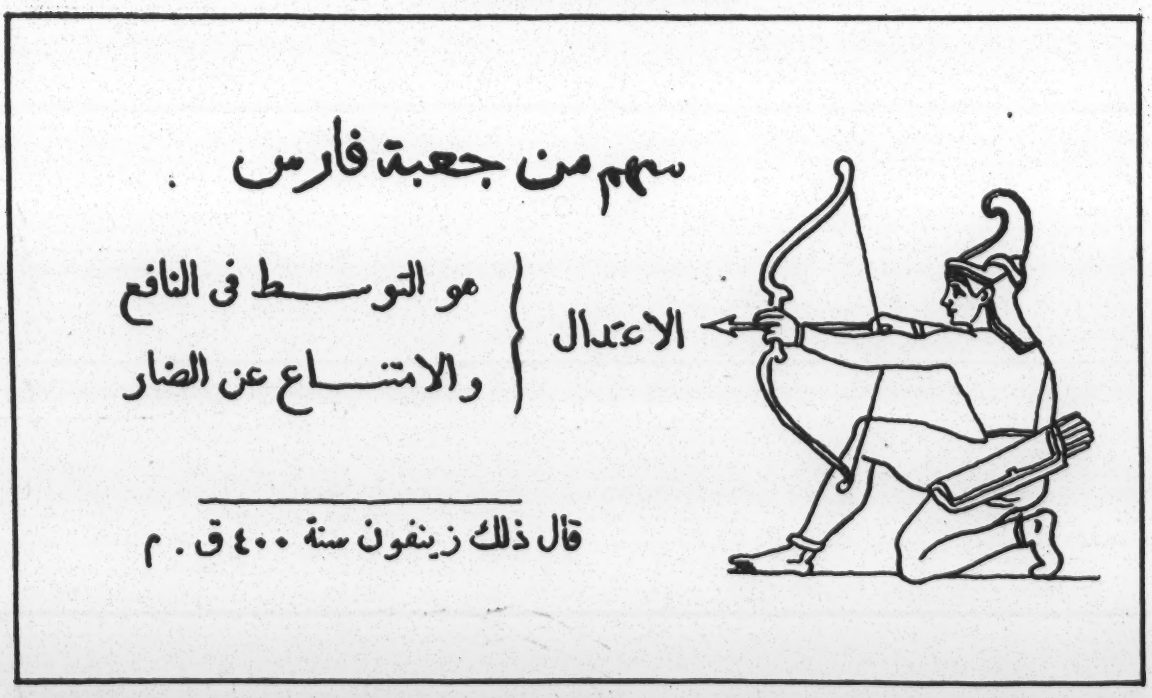
temptation to Christians and one before which many fall. These licenses give their bearer the right to sell any kind of liquor and he consequently chooses the strong and inferior varieties because they are more profitable.

Second: There are many foreigners in Egypt who are not Egyptian subjects. They come to Egypt penniless to make money and they find the easiest and quickest way for making money is through the liquor traffic. There are the Capitulations to protect them, so, with a license in their hands and the Capitulations at their backs, they do what they like without any one standing in their way.

Third: The people in Egypt are not educated in temperance and that makes it easier for those robbers who come to Egypt to make money to entrap these simple people and have them fall victims in their hands.

The drug problem is more difficult still, although the government is working against drugs and is doing its best to prevent their entering the country. A lot of drugs, however, are smuggled in through wicked people who come to Egypt from different parts of Europe and Asia to make money and then return to their own country. Many cases have been tried against drug smugglers and sellers, and they have been judged very strictly by the Egyptian law, but still others do the same thing, and even those who have been in prison often go back to it after their release. They have gained so much money in that way in the past and they find it so tempting to try again. As Lieutenant

A TEMPERANCE BLOTTER



distributed by the Temperance Committee inThis is a sample of the free printed material Egypt. Reading from right to left: "An arrow from the quiver of a horseman. Temperance: A middle course is profitable. And abstinence from that which would injure. Xenophen said this 400 B.C."

Russell Pasha said in one of his annual reports, "Unless we arouse public opinion against the drug traffic, we cannot get good results from our work."

Here comes in the work of the W.C.T.U. society. Concerning the liquor traffic, it can help in two ways. First, it tries to stop the government from granting new licenses to brewers and sellers and has succeeded to a certain extent along this line. At the same time it tries to limit the extent of the old licenses. For instance, a person may have a license for selling liquor in gross and use this license for selling liquor in detail. The society tries to find such offenders and attract the attention of the government to them and in some cases the licenses will be withdrawn. Second, it tries to arouse public opinion against both liquor and drugs, and does this by sending delegates traveling from place to place, visiting villages as well as cities, carrying with them stereopticons with a large choice of slides showing different stories and hygienic slides demonstrating the great harm of liquor and drug use. They lecture to the people, showing them the danger of such things, explaining to them the devilish ways of the smugglers and sellers, and warning them that they may not fall as victims into their hands.

This is the way we use for educating the simple people for temperance and we find it a very useful way. We try to extend this work as much as we can afford it financially because we feel that it is a very good way to reach the different ranks of people. May God bless His work and help to banish this evil from the world and save the lives of his children.

(It is a great joy to us to know that as women of the W.G.M.S. we are helping here in Egypt, also, in the fight against drink and drugs, for a sum of money is sent yearly from the Temperance and Reform department to be used by the Temperance Committee of the Mission, of which Mrs. M. C. McFeeters is the chairman, in aiding these causes by the publishing and distributing of literature, preparing of programs, holding of poster contests and the showing of lantern material, such as is referred to in Mrs. Goubran's article, together with many other effective means.)

THE "SUCCESS" OF REPEAL

It is not denied that Prohibition closed, "legally," 177,000 saloons. Repeal, according to a statement made on the floor of the United States Senate and supported by facts and figures, has now reopened 437,704 places where liquor may be sold legally. The Hearst papers of Chicago, the Chicago *News*, and the Cleveland *Plain Dealer* have demonstrated in a series of notable articles that, by any test of decency and every record of juvenile delinquency, these new places of sale are incredibly worse than the old saloon. Certainly Repeal is a great "success!"

Mr. Pegler concludes one of his columns with the succinct paragraph: "The Prohibition movement is not dead but just playing dead. It is a smart policy on the part of the Drys to let the liquor interests poison, chisel and cheat the citizens until they find themselves in a frame of mind to be steamed up against the ingrate industry which found it impossible to turn square."

And on our own account we repeat:

Call it what you choose, the principle embodied in the Eighteenth Amendment is the only principle of government and law on which the solution of the liquor problem can be worked out. DANIEL A. POLING.

A Galilean Vision

By Mary J. Campbell, Jerusalem, Palestine

(Miss Campbell spent over forty years in India, over twelve years of which she served as White Ribbon Missionary. This is her third year in Palestine as W. C. T. U. organizer. Though gifted as a speaker, writer, and organizer, she will be remembered best as a womanly woman, one of this earth's unecrowned queens.)

I slipped away from Jerusalem last Monday and came here to Tabgha beside the sea of Galilee for five days rest and change.

To-morrow, God willing, I go back again to the task in Jerusalem, greatly refreshed.

The hours spent beside the sparkling blue waters, and out on the sacred sea have brought back renewed vigour to me. The hardness, the sterness of Jerusalem have been replaced by the softness, the gentleness of sweet Galilee, and I am the stronger. Do you remember the psalmist said: *"Thy gentleness hath made me great."* On the way out to the inlet of the Jordan the other day, in a little motor launch which belongs to Father Tapper, I was thinking of the days, long before our Lord, when Abraham and Sarah of Ur had come trekking into the land and were living in black tents just as the Bedouins are living to-day on a sloping hillside north of Capernaum. How small and humble these tents are to-day, little black dots on the green hillsides where wealth and culture and a mighty empire rule? What can come forth from them? Petrie will tell you of a marvelous culture, great palaces in great cities when Abraham and his beautiful Sarah came slowly into the land of promise. How insignificant they must have appeared to the rulers of that day, those Bedouins! Were they worth noticing? Abraham *believed* God and from that stalwart faith a mighty nation arose, a people which still baffles the world.

I thought of my own special work, a little insignificant work in the eyes of the learned, the wealthy and the mighty empire, and my heart cried out for a faith like that of Abraham.

My mind slipped down from Abraham to the days of our Lord, and as our little boat purred along I thought of Peter and Andrew, James and John and the other disciples, fishermen doing a humble service in the midst of that day, right out here on the green shore where our boat was passing. And what happened? The wealth and culture that ringed the Sea of Galilee has crumbled into dust and the mighty empire only a name to-day, while the *faith* in the hearts of those humble men who forsook all and followed Him has shaken the world. They had *faith* in God.

Then my thoughts came drifting down till to-day, when another mighty empire is ruling the land, where wealth is amassing, where a western culture is not wanting and I thought still of the little service which has been entrusted to me, and my heart cried out again, "Oh for a *faith* that will not let go!" As in a vision I saw my little group in Jerusalem. Farid, Khalil, Majaj, Aghabi, Andrea and Jabra, and Yvonne, Olga, Jamila, Karima and

her sister and many others, all common everyday young people, but with more advantages than the fishermen had, and I took fresh courage, and cried out for faith to believe they will carry on. This is my Sea of Galilee vision! It has lifted me up to do the seemingly impossible.

You may have heard that our world officers cabled me to stay on through 1935. Our Canadian and Scottish comrades have largely made this possible. I can see God's guidance. Lately many new young people have come in. Our three small rooms, one being my own private one, filled to over-flowing with Jerusalem youth. One of the latest is the son of the Sheikh of the mosque of Omar who wishes me to go over to the mosque and have my picture taken. This sheikh delivered a talk in the mosque on Temperance on November 25, which we observed all over Palestine as Temperance World Sunday.

We do have wonderful times. No big meetings, but fine contacts. These wide-awake young people carry the message into Greek and Latin and Protestant schools and homes and churches. Many priests are stirred because of it. Many pulpits announce our temperance subjects.

The government has stopped giving new licenses for selling liquor throughout the length and breadth of the holy land.

The Arab press is friendly.

The Grand Mufti who is the head of the Supreme Muslim Council has donated five pounds towards this year's rent. His cousin is one of our ardent members. We feel the need of enlarged quarters, more rooms to accommodate the growing membership.

Like Abraham ours is a walk by faith.

I never forget my beloved India. Its needs, its hopes, its brave men and women are always before me.

THE YOUTH OF INDIA AND TEMPERANCE WORK

"For years many people have glibly reiterated the fact that the religions of India forbid drinking, and have rested contentedly in that assurance. The sad fact is that (according to the *Indian Prohibition Manual*) 'the people of India, despite their appalling poverty, actually spend in drink and drugs about one hundred crores of rupees' (annually). An inquiry into the liquor situation was made in Lucknow. It was found that 'the total amount of revenue paid by the 13 liquor shops is Rs. 1,46,400.' When toddy is sold at six pice or two annas a bottle, it is easy to realize that a very large number of customers is needed to pay tax and also profit. An intensive survey of a village of 2500 population, Badalupur by name, lying between Bombay and Poona, brought out the fact that out of a yearly income of Rs. 93—4—0 per head an expenditure of Rs. 4 per head was wasted on drink. It is plain to an unprejudiced mind that the solution of the drink problem is essential in relieving the wretchedness of social conditions. India needs people who will investigate conditions, find out facts, study them and publish them. Judgments and opinions that have no foundation in fact are worthless.

Anna B. Mow

In *The Indian Temperance News*

THE CALL OF THE COLORS

A DRAMATIC PRESENTATION

By Mrs. Harriet S. Boobyer, Pittsburgh, Pa.

Characters—Bearer of the American Flag: red Grecian costume, carries American flag.

Bearer of the Temperance Flag: white Grecian costume, carries Temperance flag.

Bearer of the Christian Flag: blue Grecian costume, carries Christian flag.

Properties—The flags should be large, preferably the size of those used in the churches. The Temperance Flag is solid white and can be made, same dimensions as others, and mounted on suitable pole.

Setting—No setting is required.

Action—The bearers of the flags can enter from doors back of platform or from rear of auditorium to platform. In either case, the bearer of the Temperance Flag enters first and stands center, then other Bearers enter and stand on either side, arms length apart, so the colors of the costumes are red, white and blue from left to right.

Bearer of the Temperance Flag enters to music of No. 168, Psalter Hymnal. "O, God, our help in ages past."

Bearer of the American Flag—No. 446, same. "My country, 'tis of thee, sweet land of liberty."

Bearer of the Christian Flag—No. 134, same. "Christ shall have dominion over land and sea."

Bearer of the American Flag—I come bearing the American flag, the flag of our country, the stars and stripes. "Every star has a tongue; every stripe is articulate . . . its voice is ever for Union, Liberty and Law."—(Robt. C. Winthrop)

Warming like love,
Like the sun on the field,
RED stands for courage
That battles to shield.

Pure as the lily,
Shining like light,
Stainless, like beauty.
That's in the WHITE.

Loyal to duty,
Faithful and true
To trust or to promise,—
That's in the Blue.
High, like a purpose
To shun all that mars;
Gleaming like beacon-lights—
That's in the STARS.

—*Emma L. B. Transeau.*

Of this flag, Calvin Coolidge said, "This flag pictures the vision of a people whose eyes were turned to the rising dawn. It represents the hope of a father for his posterity. It was never flaunted for the glory of royalty; yet to be born under it is to be the child of a king, and to establish a home under it is to be the founder of a royal house. Alone of all flags, it expresses the sovereignty of the people, which endures when all else passes away. He who lives under it and is loyal to it is loyal to truth and justice everywhere. He who lives under it and is dis-

loyal to it is a traitor to the human race everywhere."

Bearer of the Temperance Flag—I come bearing the Temperance Flag. This is the stainless flag of temperance, that true temperance of total abstinence from drink and the abolition of the liquor traffic. This flag stands for personal purity, for social purity and for national and international righteousness. It champions every right cause, every "dry" endeavor and every movement that seeks to promote civic good and national well-being. It leads to battle those who fight against wrong, "for God, for home and native land." Under it are sheltered the young, the weak and the tempted. It is the flag of sobriety, peace, joy and happiness.

Now to heaven our prayer ascending,
God bless this flag!
In a noble cause contending,
God bless this flag!
Pain, nor toils, nor trials heeding,
Never from the truth receding,
And in heaven's own time succeeding,
God bless this flag!

Patient, firm and persevering,
God bless this flag!
No event or danger fearing.
God bless this flag!
Truth, its cause, whate'er delay it;
There's no power on earth can stay it,
Allegiance let us always pay it.
God bless this flag!

—*Wm. E. Hickson* (Adapted)

Bearer of the Christian Flag—I come bearing the Christian flag, that flag which symbolizes love for God and faith in Jesus Christ the Savior; the flag of man's highest aspirations in life and of his hope of immortality after death; the flag that nurtures all that is best in men and promotes the brotherhood of nations in forbearance, peace and good-will. It is the flag that leads the missionary host out into every land with the Gospel Message; the flag of hope to men everywhere. It is the battle flag against sin and wrong; the standard around which rallies the fight against unrighteousness.

Christ's kingdom has its banner, too;
Most lovely and serene.
Whereon the red, the white, the blue
By faith are clearly seen.
The red, the blood on Calvary shed;
The white, forgiveness shows;
The blue, which means God's love o'er head,
With stars of mercy glows.
All hail the red, the white, the blue,
Which fitly symbolize
Our nation and Christ's kingdom, too,
In rich and lovely dyes.

—*Selected.*

Bearer of the American Flag—Do you not hear the flag of your country calling to you today—calling to you for loyal citizenship, "that spirit which, originating in love of one's country, prompts obedience to its laws, to the support and defense of its existence, rights and institutions, and to the promotion of its welfare?" (Standard Dictionary.) This flag shelters and protects you; it calls for your true patriotism and unswerving devotion in return. It asks of you participation in governmental affairs, the exercise of the privilege

and power of your ballot, and the forwarding of all that makes for civic good. This call of the flag comes to you not only as a civic responsibility but as a moral responsibility for "citizenship is a moral and spiritual responsibility of which one must render an account to God."

Who is the patriot? He who lights
The torch of war from hill to hill?
Or he who kindles on the heights
The beacon of the world's good-will?

Who is the patriot? It is he
Who knows no boundary, race or creed,
Whose nation is humanity,
Whose countrymen, all souls who need,

Whose first allegiance is vowed
To the fair land that gave him birth,
Yet serves among the doubting crowd
The broader interests of the earth.

The soil that bred the pioneers
He loves and guards, yet loves the more
That larger land without frontiers
Those wider seas without a shore.

—*Frederick Lawrence Knowles.*

Bearer of the Temperance Flag—Do you not hear the call of the Temperance Flag today—the call for personal abstinence from liquor and for purity of life in word, thought and deed; the call for the destruction of the traffic in drink and for national purity and righteousness? This flag beseeches us to clear our national life of those things which degrade our land—intemperance, gambling, social immorality, salacious literature. Yes, the white of this flag pleads with you to cleanse the white of this flag (points to American flag) of the stain of the sins that are upon it, sins which keep America from fulfilling that high destiny that God has for her.

There lives today within our land a greater slavery
Than that which held the dusky thrall beneath a southern sky;
Upheld by legal sanction, in America the free,
Beneath its withering, damning curse a million victims sigh.
Like thirsty leeches, greater grown by that on which they feed,
This leech upon our nation's life has grown in power each year;
And claims the majesty of law for symbol of its greed,
That makes the loyal heart stand still and strikes the soul with fear.

Why stand ye silent, women all? Hath terror struck you dumb?
Or wait ye for Jehovah's wrath to scourge you forth to labor?
Why voice ye oft the Lord's own prayer, "Thy kingdom, Father, come,"
Then vote the devil's business in that he may damn your neighbor?
Has manhood lost its virtue in this hour of direst need,
When loyalty to God and home for faithful men is calling?
Or will ye rise again in might, the bondman's call to heed,
And crush this greater slavery, so dreadful, so appalling?

—*Frances E. Willard,*
Recitation Book

Bearer of the Christian Flag—Do you not hear the call of the Christian flag today—the call to worship God in singleness of heart, the call to you who have taken the vows of God upon you to render more faithful allegiance to the Church whose flag this is? Do you not hear the call that comes to America, to the nation that seems to have forgotten God, to humble herself before Him and, in repentance, turn again unto righteousness? These colors call to all those over whom the Christian Flag floats, who know God and His Salvation, to send this flag in triumphal progress through those lands where the Gospel is not yet known. The red, the white, the blue of this flag call for our citizenship under the stars and stripes to be Christian citizenship. The supreme cry of the time is "that in all things Christ may have the pre-eminence."

Not in a nation's border line
With towering crag o'erhung,
Nor in her mighty armies
On plain and hill out-flung—
But in a nation's God
Whose might made crag and hill,
And heaven and earth,
And man—and human will:
In Him alone our strength resides,
The Fountain-head of character,—
The Source of all our yesteryears,
Our hope of a to-morrow.
Let love for Him our sin remove:
Our confidence restore:
That He who claims us for His own
Will keep us evermore.

—*Rev. Donald Gordon Stewart.*

Bearer of the American Flag—Surely with these flags sending forth their call to the colors has come the time for "all good men and true", for all patriotic Americans, for all advocates of temperance, for all followers of the Lord God to repledge allegiance to these flags, to pledge loyal citizenship, true temperance and Christian faith and practice. Will the audience rise and stand at salute?

(Audience rises and joins in pledges. Bearer of American Flag steps to left and slightly forward, Bearer of Temperance Flag slightly rear center and Bearer of the Christian Flag right and forward. As the pledge for the flag is given, that flag is raised.)

Bearer of the American Flag leads in pledge—"I pledge allegiance to the Flag of the United States of America and to the Republic for which it stands; one nation indivisible, with liberty and justice for all."

Bearer of the Temperance Flag leads in the pledge—"I pledge allegiance to this flag, the emblem of temperance, self-control, pure thoughts, clean habits; the white flag that surrenders to nothing but purity and truth and to none but God whose temples we are."

Bearer of the Christian Flag leads in the pledge—"I pledge allegiance to this flag and to the Savior for whose kingdom it stands. One brotherhood uniting all mankind in service and love."

(Music, "Christ shall have dominion", played in march time.

(Continued on Page 82)

TWO HUNDRED MILLION THEATREGOERS EVERY WEEK

By Mrs. J. French Kerr, Recent Member Pennsylvania State Board of Censors

EVERY week two hundred million people go to the movies. Seventy million of them are in this country. The remainder are scattered all over the globe. But seven out of every ten, according to the report of the Motion Picture Division of the Department of Commerce, are looking at pictures made in America.

Throughout the world capital investment in the industry is now set down as two and one-half billion dollars. Two billions of that amount is this country's share. The major portion of the investment is in the theatres. Capital tied up in the studios is $95,000,000. Of the 270,000 workers only 28,000 are in the production end, 8000 in distribution and the vast majority, 234,000, are concerned with the showing of the films and the running of the theatres. An idea of the extensive ramifications of the industry is shown by the statement that 276 different industries, arts and professions are involved in the making of the movies.

During the production season of 1933-34 there were 480 feature films made in this country, compared with 600 made in Europe. In the United States, exhibitors paid $220,000,000 in rentals for the showing of films, the making of which cost the producers $119,000,000 out of which $75,000,000 went into the payroll. The Federal Government's share of the receipts amounted to about $100,000,000, a considerable "kick-back" on the $700,000,000 which it is estimated the American moviegoers paid last year. Million dollar movies are sometimes made but the average cost of a feature film in this country is about $250,000 and the average time spent in making one is 22 days.

Today the nation has one motion picture theatre seat for every thirteen inhabitants. New York with the largest number of theatres in any urban area has 607 movie houses with an aggregate of 777,000 seats. Chicago comes next with 315 theatres and 330,000 seats. Philadelphia is third, having 197 movie houses with 215,000 seats, a seat for every nine of the city's inhabitants. The daily attendance in Philadelphia often reaches 300,000 or more a day. It is the belief that on the first, second, third and subsequent runs of a popular film, six out of every nine inhabitants sees the picture.

The motion picture industry is here to stay. Can any one see a convincing reason why the dramatic arts should not be drawn upon to supplement present methods of instruction? Thirty years ago the small towns were almost foreign to our metropolitan districts. Small town residents lived their whole lives without any reasonable idea of how city people lived. In carrying actual representations of life in

every part of our land, to every other part of our land, the movies have performed a great service—but they have also created a great responsibility for themselves. For the movies have influenced not only the fashions of the country but its habits, its thought and its morals. The motion picture industry has done humanity a great service—but it has also incurred a responsibility, and that responsibility is also ours.

Mankind has always recognized the importance of entertainment and its value. But it has also recognized that entertainment can be of a character helpful or harmful to the human race. Motion pictures should not all be classed in the category of the "evils." There are theatrical pictures, that is, pictures intended for the theatre as distinct from pictures intended for schools, lecture halls, educational movements, social reform movements, etc., to be regarded primarily as entertainment. There is entertainment which tends to improve mankind and there is that which tends to degrade humanity and lower the standards of life and living. A man may be judged by his standard and type of entertainment as easily as by the standard of his work.

The motion picture industry, combining as it does the two fundamental appeals of looking at a picture and listening to a story at one time, reaches every class of society. A book describes while a film vividly presents. According to the Payne Fund research on the movies, sponsored by the Motion Picture Research Council, 28,000,000 minors attend the movies weekly in the United States—of these 11,000,000 are under fourteen years of age. It avers that thirty days after studying a book, children remember only 30% of what they recall the next morning, while ninety days after seeing a movie, they remember 90% of what they are able to describe the next morning. It has also been said that there are fifty to sixty million adults who seldom if ever go to the movies, and the chief reason is that the pictures—bore them to tears. Yet if they were offered something interesting, they would go, with discrimination, as they would go to other places of entertainment or buy and read books.

If motion pictures consistently hold up for admiration the highest types of characters and present stories that will affect lives for the better, they can become one of the most powerful natural forces for the improvement of mankind. Unfortunately good pictures are not always supported. You can see them languish and die quickly. When the citizen reacts to beauty, all ugliness disappears. We should support only pictures of the highest calibre. For this is sure, when good pictures make more money than bad ones, the producers will trample over each other in the rush to make good ones.

So often the motion picture is attacked at the mouth instead of at the source. Many times the movies have been reformed. There is a calm, then a relapse. Can it be that we have not thought out clearly what it is that needs to be reformed and how it should be brought about?

HOW DO YOU READ YOUR MISSIONARY MAGAZINE

By Auleene Marley Jamison, M.D., Ingram, Pittsburgh, Pa.

IT is said that an individual's character is revealed by his conversation, and also by the things at which he laughs. It is equally true that we can judge an individual by the books which he reads. A husband and wife applying for permission to adopt a child, were asked by the Trustees of the Children's Home to list the magazines to which they regularly subscribed. Another question might well be, "Do you read these worth while magazines which come to your home?" Or again, "What is your purpose in reading a certain book or magazine? Is it pleasure, or profit, or the passing of an idle hour? Perhaps it would be well to ask ourselves this question, "Why do you subscribe for and read the little blue magazine called, *The Womens Missionary Magazine* of the United Presbyterian Church. What would be our honest answer to this last question?

Jesus said, "Go ye into all the world and preach the Gospel to every creature," and daily we pray in His own words "Thy Kingdom come, thy will be done on earth as it is in Heaven." In our missionary magazine we should be able to find ways and means whereby we can go into all the world with this good news, either in person, or by sending our prayers and our means. We can then pray more sincerely for the coming of His kingdom and the doing of His will as we read of the progress of the missionary endeavor of our church both at home and abroad. Thus our purpose to obey His commands will be deepened and intensified, and our interest in missions will become positive rather than passive.

As we returned, recently, from the New Wilmington Missionary Conference we heard repeatedly, "What wonderful folks those missionaries are!" "Eager, human, full of fun, devout, well read, well educated" — these were only some of the sincere commendations heaped upon the heads of our own United Presbyterian missionaries. And then I remember the question some years ago of a young Christian who asked "Is it true that the church sends out second-rate individuals as missionaries, people who aren't good enough to do real jobs at home?" If one had never had a chance to go to a missionary conference, if one had never met personally any of our fine and always first-class missionaries, such a question would never have been asked by one who had read carefully even a single copy of *The Women's Missionary Magazine.* For in its pages I see again the glowing Christian personalities of our splendid young people who are today the homemakers, the teachers, the evangelists, the nurses, the doctors, and the leaders in every worth while line of thought and action in our mission fields. I see there also the

older missionaries whose every sentence glows with the courage and the beauty of sacrificial living — a quality of l i f e that shows the strength of their characters and the power of alert minds and of fine emotions carefully adjusted to the heart of God himself. Our missionary magazine introduces us to and acquaints us with these our missionaries. And when we know them we say, "They are the salt of the earth—God's called out ones; both faithful and able."

After we have come to know them personally from reading the printed letters and accounts of their work over there, we not only pray more effectively in a subjective way, but our prayers take on objective force as well. We find ourselves writing a letter, sending a bit of a gift perhaps, remembering too that the giving of a definite part of our income is one of the ways we can go into the uttermost parts of the world. Then too, our missionaries need to know that we are upholding their hands. Some years ago, I spent several months in the far north doing a piece of missionary service under the auspices of a Christian organization other than our own church. Over the frozen bays came dog-team after dog-team carrying the mail. How eagerly I scanned the letters for a message of cheer and understanding from those who had sent me to that far off place. Regularly from a New York bank came a statement that my salary check was being deposited each month. But that was not what I wanted most. I wished to know that somebody back there in New York was remembering the hardships, the loneliness, the sickness, the cold and need of those about me. Someone may say, "That was self-seeking on your part." Perhaps, but yet how much more eagerly and joyfully might I have gone about my service—cheered by the knowledge t h a t somebody cared. For after all we need the human touch—the warmth of a hand even thousands of miles away, if that hand sends a message which comes from heart to heart. If we are real students of our missionary literature, God will have greater opportunity to speak to us of some of His workers over there who need just the touch He wishes us to give. Who knows but what, if we are listening, we too may become real missionaries as we minister to their need in answer to His call.

It is an indisputable fact that a missionary minded church is a vital dynamic church. Since the church is made up of individuals, it is likewise true that a missionary-minded Christian becomes a spiritual power in his circle of influence. A Christian who reads eagerly the Missionary magazine, who comes to feel that he is a co-worker with God, is one who never yields to discouragement. Discouraged? How could I be discouraged when I read of the unfailing courage and optimism in the face of awful odds of this or that indomitable worker; when I read of that mother who stifles her loneliness as she sends her child thousands of miles away to school; or when I read the words of that bereaved widow who says,

(Continued on Page 94)

THE MISSIONARY MAGAZINE AND SPIRITUAL GROWTH

By Mrs. H. Ray Shear, Pittsburgh, Pa.

BUT grow in grace and in the knowledge of our Lord and Savior, Jesus Christ". Thus Peter enjoins us. Life at its highest level was the goal of our Lord for Himself and for us. "I came that ye might have life and have it abundantly". When growth stops decay begins. This is as true in the spiritual as in the physical life. Life is God's gift but man must co-operate for its maintenance and growth.

How does the missionary magazine aid in spiritual growth? Let us return for a moment to the physical body to ask what are the important factors in its growth. They are, by common consent, pure air, food, exercise and warmth. Do we not see there a striking parallel in the contents of the magazine? It supplies all these elements which are essential to growth along spiritual lines.

The page entitled "A Little Time Apart" accompanied by prayer and the meditation which it suggests, furnishes one the inspiration — the in-breathing —the atmosphere — for the day and the task. Some one has said, "The nurse of full-grown souls is solitude".

Then we find the missionary magazine a veritable store-house of food for spiritual growth. It is our chronicle of missionary endeavor for the whole church. These missionary facts are so vital, who can afford to lose the benefit to be derived from them? Sometimes it seems a mistake to call it *The Womens Missionary Magazine*", when there are so many homes in which the men read it even before the women have an opportunity. No United Presbyterian pastor is thoroughly equipped along missionary lines without an acquaintance with this magazine.

Bible facts and truths are of greatest importance to our spiritual lives. In the magazine articles we see those facts and truths at work in the lives of men and women, accomplishing things for God's kingdom, effective in the lives of believers. By a faithful assimilation of this knowledge we become familiar with the names of people and of places in India, Egypt, Sudan and Ethiopia. That familiarity leads to a personal interest and concern. It becomes nourishment for our souls. These vital facts of missionary success strengthen us for our task here in the homeland.

The parallel between the physical and spiritual holds good in the matter of exercise. The muscle or organ which is unused, inactive, soon becomes less able to do. God is a being of action. We are created "unto good works". "Go ye — — "; "Greater things than these shall ye do"; "Whosoever heareth these savings of mine and doeth them not—". All these and similar injunctions are watchwords of the Christian faith. They are based upon an eternal principle which deals with energy, exercise, power and progress. Yes, the spiritual life of man needs exercise. But

how can the magazine help us here? Well, it acts as a goad to some of us who are prone to sit down on the job sometimes, discouraged and wondering if it is worth while. Through the columns of the magazine we are introduced to some character, who, in spite of an impoverished background, in spite of limitations and in spite of persecutions, is accomplishing great things for the Master, because his life has been transformed by the power of Jesus Christ. With a prayer on our lips, asking forgiveness for our own inactivity, we rise to renewed effort. Can we, who have so many blessings and privileges, afford to be idle in the face of this that is being done among less fortunate folks? We are reminded of Christ's words, "My Father worketh hitherto, and I work".

Some may ask, "How shall I serve"? Here again we are given pages of methods—a chart of procedure that our service may be intelligent and efficient. It helps us to unify our whole Christian program. It helps us to throw the lasso about all those powers and interests and draw them into the fold of a unified purpose—namely a full consecration to the cause of Christ.

As one reads article after article, month by month, not only is his mind enlightened but his heart is warmed by the glow of accomplishment and achievement in kingdom enterprises which pervades the whole. Just as sunshine surrounds, penetrates and permeates all physical life and makes growth possible, so the records here of things faithfully done and the enthusiasm concerning things to be done, gives us that warmth and stir which assist spiritual growth.

There is one thing that cannot be claimed for the magazine. It has no magical power. A dozen copies, scattered through the home, but unused, will be of no avail. All kinds of good food may be furnished on a table, but it must be eaten, if strength and growth are to be attained. It is difficult to decide which is the more short-sighted policy—not to take the magazine, or, to take it and fail to read it. Again therefore we urge, read, digest, assimilate, then release for God the new energy which has been produced. Then shall we become full-grown and nct milk-fed Christians.

BIBLE BOOKMARKS

Bible Bookmarks, on which are printed the suggested Scriptures for the devotional use of Prayer Groups, are now available. These Bible Bookmarks are free. Order from the Literature Department. Kindly send five cents for one dozen, and two cents for each additional dozen, to cover mailing expense.

"THEN SHALL WE KNOW IF WE FOLLOW ON TO KNOW THE LORD" Hosea 6:3 *

By Mrs. R. H. Arnold, Wilkinsburg, Pa.

WHEN we come to know our friends intimately, we not only sense their admiration for us, but we are aware of their confidence in our ability to make good.

Who then can overestimate the blessedness of human friendships—friendships that encourage and inspire, and that strengthen one's purpose to press on to higher levels of life.

If earthly friends have a hand in helping enlarge life's horizon, how much wider the scope becomes when we have fellowship with the "friend who sticketh closer than a brother."

In his second epistle Peter points out that to "those of the faith" are given "all things that pertain unto life and godliness through the knowledge of Him that hath called us to glory and virtue." Then again —"there are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature."

As women who are laboring in the Missionary Enterprise of the Church of Christ, just *what* shall we know, if we follow on to know the Lord?

In the first place, we come to know ourselves. In the light of the life of Him in whom our Heavenly Father was "well pleased," we see our own weaknesses, and our own short-comings. This knowledge begets humility, and we reach the place in our Christian experience where we can claim the promise—"God giveth grace to the humble."

Then, as we follow on to know the Lord, we come to appreciate His unlimited power and resources, and as our fellowship grows, we more and more realize how "He is able to do abundantly above all that we ask or think."

Finally, we come to look upon our fellowmen, not as God's creatures, but as God's children—our own brothers and sisters. With this knowledge there is borne within us a driving zeal to press on to greater endeavor, that we may help h a s t e n the time, when as the Saviour of mankind, our Lord will be known to all men, even unto the uttermost parts of the earth."

*This devotional service and the two preceding articles were given at a conference of the Literature Secretaries of Monongahela Presbyterial.

THE CALL OF THE COLORS

(Continued from Page 75)

Bearers turn right, Bearer of Christian Flag leads march down aisle or offstage.)

Note—If copies of the pledges are wanted, for the audience is often unfamiliar with the pledges to the Temperance and Christian flags, they can be ordered from the Temperance and Reform department in limited number. Copies of this pageant can also be obtained from the same department.

FOREIGN CORRESPONDENCE

ETHIOPIA

Mrs. Bruce B. Buchanan, Editor, Sayo, Ethiopia

FIRST IMPRESSIONS IN GORE*

By Mrs. C. F. Kenneweg, Gore, Ethiopia

After riding on a mule's back for almost three weeks why wouldn't Gore look good to me as we rode into it on a warm afternoon? The trek from Addis Ababa had been beautiful and intensely interesting as the paths were dressed with a most exquisite array of colorful flowers and fresh green foliage; interesting because of the natives we encountered and of the mode of living which we were bound to accept. However, having been unaccustomed to arising at four or five in the morning, hurriedly dressing in the dark while shivering with the cold, washing in the chilly water and standing around in the wet grass until a bite of breakfast was prepared and the mules reloaded for another day's travel, I welcomed the sight of some place where I might have a warm bath, a dining room table with a chair to sit on, and a comfortable bed.

I recall some of the experiences of the first few days here with a broad smile. For example, my first marketing experience when I told a boy to buy me two pounds of nice beef. Unfortunately, my husband overheard me and consequently many others have been informed—all laughed together at my expense. Because I did not know to ask for a "chunk of cow" instead of "pounds of beef" I have had much to live down. These people bring a cow to the side of a hill, kill it and hand it by the piece to the people who are awaiting with their money. The idea of my thinking that I could buy by the pound! I'm learning.

Later in the week, because of the unlimited amount of beautiful flowers about us, I went into the "sooks" or stores in quest of vases. Much to my surprise I found some rather pretty ones and purchased four. On the coming Sabbath I filled them with various kinds of flowers to be placed in the church about the pulpit, the most conspicuous spot, of course. I was horrified when informed later — too late — that my flower vases were native beer glasses, hardly appropriate for the pastor's home or pulpit. Again —I'm learning.

All recollections of that first week in Gore became dim beside the thoughts of my first Sabbath here. Surely the climax of first impressions arrived on that day when I witnessed for the first time the worship services of our native people. A newcomer is encouraged greatly when she sees the results already achieved in the work here where many have come into the mission church and faith; when she sees the devotion and enthusiasm of the people as they come together to hear another message and to show their appreciation for what they have heard about their Savior; as she hears their wholehearted singing and reverent prayers; and as she beholds the radiance of their faces as they exchange greetings with us and each other. There were between sixty and seventy women in Miss Bayne's Bible Class that morning, a host of men to hear Dr. Dougherty, and a room full of dirty little children huddled together on the floor listening to the Bible story which Mrs. Dougherty had for them. All filed into a common room for the eleven o'clock preaching services and there listened to

*Mrs. Kenneweg, because of the threatening trouble in Ethiopia has gone to Egypt.

one of their own men deliver the message. In the afternoon I heard boys and girls of all ages contributing to the Junior Meeting, leading the devotions, answering questions, leading in prayer and singing at the top of their voices. Yes, I shall never forget the impressions of that day. Those memories will ever serve as an inspiration and a stimulus to do my meagre part in this happy work.

THE PEOPLE OF SAYO COMING OUT OF DARKNESS INTO THE LIGHT

By Iyanawu Adal, Teacher in the American Mission, Sayo, Ethiopia.

For our story we begin with a parable. Matthew 4:16, Isaiah 9: 1,2. Acts 8:5-8. Sixteen years ago there were no hospitals, schools, nor teaching of the Gospel of Christ, in this part of the country. Because of this the country was overcome by great darkness. The meaning of this darkness we will explain to you, by telling of a witch doctor who was causing the people to stumble at that time. At that time there was a chief witch doctor whose name was Aba Saba. The translation of his name is "Father of all the people." This witch said: "I heal the sick, open the eyes of the blind, I give children to the childless, I relieve those who are in trouble, I cause it to rain, I prophesy to you what will happen in the future. Build my wall, give me much money and you will not be in trouble. I am your god." By these things his teaching became widespread in this part of the country. Worship the mountains, rivers, trees, and roads. Sacrifice bulls to the mountain peaks, and pour out coffee and beer there. If you do these things, the ground will give grain to you." Because he advised the people thus, many followed him and did all these things. The life of the people at Sayo at that time was like the life of the people of Samaria, before Philip went and taught them. Acts 8:9-11.

After this when God wanted to bring these people to the Light, sixteen years ago He sent the Ameri-

Iyanawu Adal, teacher in the American Mission Sayo, Ethiopia.

can Missionaries to start medical work, schools and Gospel preaching. When the hospital was first started, a few people began to bring their sick friends doubtfully, but many of the people still took their sick to Aba Saba as before. At that time the people became divided in their opinions, because the sick people who got well at the hospital, although they were few in numbers, went home and told their friends about getting well. Many of the people who had gone to Aba Saba and spent their money without getting better, were now sorry. When

the news that the American missionaries had opened a school, was heard in all of this part of the country, some children began to come to this school, and learned a little of the Gospel. Then these children returned home and told their parents that Christ was the only Savior. After this when these children who had been at school, told much about Christ, some of their parents received their word gladly, but many took their children out of school. John 3:19.

Those who received the word gladly, stopped their old work and week by week came to the Mission church to hear the Word of God. Then the work of Christ increased in the hospital, the school and the village preaching. More than this, the young men of Sayo who learned in spite of difficulties and opposition, through the help of the Mission, went two or three days' journey from Sayo and taught the people and turned many to the Lord of Hosts. In order to make you understand all this better, I shall tell you about one man. This man's name is Boro Labu and he has four sons. He was a rich man with much land, who believed in Aba Saba and lived by his teaching. Each year he and his people sacrificed a bull to the mountain peak. One of his sons, Kumsa, came to school and learned the Gospel and then he knew that his father's worship was wrong. He began to teach his father as in Acts 4:12, that there is salvation in no other than Christ. For two years his father thought that his son was crazy and would not believe that what the boy taught him was true. Then when the boy tried very hard to make his father understand and believe, this old man who was 76 years of age, was converted and understood that Aba Saba's teaching was false. He destroyed the places where he used to offer sacrifices, and began to come to the Mission church and hear the Word of God. The story of this old man has been heard all around the country of Sayo. Many people thought that the old man would have trouble and the witch doctor would kill him. When they saw that the life of the old man had become new by hearing God's Word, many understood that Aba Saba's teaching was not true, and they, too, destroyed their old altars. They rejoiced in the Gospel of Christ. They lived thanking God who changed their great darkness into light and came to the Mission church week after week and learned God's Word. Acts 17:30.

After this that wicked witch doctor who had deceived the people knew that his work was wrong and was sorry. Four years ago this witch doctor became sick and when he was near to death, he called his sons and daughters and gave them good advice. He told them: "Before God my sin is great because I deceived the people. Do not seek to learn the work of a witch doctor. Even I myself do not know where I am going. Perhaps my judgment (punishment) before Christ will be immeasurable for the people who tried to believe in Christ, I caused to stumble. So my children, as well as you can, please confess Christ and be baptized in His name." Soon after he said this he died.

For all of these things, God brought the missionaries from the American Christian church to us, that by their help God's miraculous work might be known in Sayo. We pray that this American Mission church in Sayo may abide forever and that we with their help may be able to turn many people who are still in darkness to the Light.

THE SUDAN

Mrs. R. F. Shields, Editor, Khartum, The Sudan

AN INVITATION TO THE DANCE

By the Rev. Ried F. Shields, D.D.,
Khartum, The Sudan

I recall under this title, a sprightly composition by an old composer. But the one to which I refer was the pulsating tom-tom, as old as Africa. Very early in the morning we heard it, when dawn was only breaking over the Sobat and sound will carry for many miles to the villages scattered over the flat plain. At first it came from some distance away, but very clear its rhythm. Later the drummers moved up before our house that we might not fail to understand that the invitation included us. The drums were two—one large whose deep tone seemed deliberate and commanding, the other smaller with a shriller, quicker voice. Now they were beaten in unison with a certain rhythm, now the rhythm changed. Now they were beaten separately, the sharp roll of the smaller one and then tom, tom, tom. Over and over again. And so they sent their message, with a rhythm handed down through unknown generations, to the people of far villages whose origin is buried in the obscurity of superstitious tradition but who could read that rhythm and know that there would be a dance at four o'clock that day in the village of the American Mission. The heart of Africa was in those throbbing drums. We looked out under the thatch of the sleeping-porch into the gray dawn and saw the forms of naked savages slipping noiselessly along the paths into the village or the cornfields. The drums stirred us too. We, too, would go to the dance.

When we went to the place where the dance was to be held — the school playground, about one hundred yards square—the drums were already installed in the center and a large company of boys were dancing. These were boys who had not yet been initiated into the tribal organization, had not yet received the tribal scars, were not allowed to possess spears nor to participate in the dance. They were not yet quite young men. But they begin

Sudanese Dance, Nasir. Picture by Everett McCleery.

playing at the dance from childhood and on such an occasion as this they come early to the rendezvous in order to have some sport before their older brothers appear. The girls had come also and were waiting with the circle of onlookers, bedecked in their special dancing costumes. The ordinary dress of the unmarried Nuer girl is nothing whatever but a few beads and bracelets, some rings in her ears and a nail or a tuft of grass protuding from a hole in her upper lip. But for the dance she puts on a little skirt about eight inches long, made of twisted grasscord, and over this a string of shorter tassels made of cow tails. And can she swish! In her hand she carries a staff of nearly her own height, held by a handle in the middle. Unlike the boys, girls are permitted to engage in the dance when they are quite small and young married women were drawn in—indeed the most supple dancer of them all that day was a woman of middle age who snatched the costume off a little girl and tied it on over her soiled shoulder cloth.

Suddenly there was a shout, and we looked to see the first group of dancers make their appearance. They came in single file, about a dozen of them, running along the path and singing at the top of their voices. At a signal from the leader, all would leap high into the air and in descending would twist the body in a very graceful movement. The leader would suddenly stop and crouch down and the others would follow his movement, only to leap up again and dash on around the circle of the dancing ground. Each man brandished a large spear in his right hand, while in his left he carried a club or a parrying shield. All were entirely naked. Their bodies had been oiled to a gleaming ebony against which their colored beads showed in pronounced contrast and they had also painted designs on their faces and bodies with ashes and brickdust. Very soon after this first group came bounding in, others came; from this corner and from that, from the river side, from the path by the hospital, from the merchant village; sometimes only a few men, sometimes scores of them together, each village of the section sent its quota of young men to join the dance.

One group which came were all decorated exactly alike and made a very striking appearance. From

Boys School, Doleib Hill. Picture by Everett McCleery.

foot to knee, their legs were made white with ashes. Their faces and shoulders and arms were painted red with brick dust. Between these two areas of solid color, were figures and lines done in both colors. Another quartette of young fellows from the school had also followed a more or less uniform pattern and had made the decorations in a bright scarlet pigment purchased from an Arab merchant — leading off in a new style as all fellows must who go away to college the world over. Still another small group was dressed more or less alike with white stripes. These had a white girdle of tanned leather about two inches wide and around their arms and legs they had narrow strips of white fur. In the larger groups there was no uniformity but there was a combination of all these things. Some had two white ears gleaming out of an otherwise black or red face. Some had half the face red and half white. Some had the entire face and head white, except a black oval around the eyes. Some had white rings around their eyes only. Some had the head shaved, but most of them had the long, bleached, wavy mane that is typical of the Nuer man or else had the hair plastered with mud and ashed in the process of bleaching and molded into horns of various shapes.

Group after group came onto the field, with yells and singing, leaping, running, crouching, brandishing their spears and clubs and engaging in sham battles. Though the drums were beating, there was no attempt to keep in step to their rhythm, apparently no one was paying attention to them. The field was filled with hundreds of men, each group following the antics of its own leader and to the onlooker there seemed to be the most hopeless confusion. Yet each group, weaving in and out among the others, was following a definite series of movements set by the leader while as a display of individual agility, grace and play of muscle it was superb. After this had gone on for a sufficient time for all to show off, the drum beat changed. Then all closed in in close formation around the drums. We had been invited to stand beside the drums if we wished, which we did. A cross-eyed old fellow was beating the large drum, using a short piece of hippo hide and his left palm with a deftness which would make the drummer of a jazz band seem awkward. All the dancers carried spears except the man in the center who was the leader. He had only a big club. He had a very clear, high voice and would sing a line to which the whole crowd would respond lustily all the while dancing up and down, now right, now left, shuffling their feet in perfect time to the drums, and every now and then leaping high into the air. Spears were held with bent elbow, the points downward and shafts extending high above the heads. At a signal, the entire company would surge in toward the center until we were surrounded by a perfect wall of spears almost touching us. Then the leader would whirl around the circle striking the spear shafts with terrific blows from his club and the dancers would withdraw only to surge back again.

The girls meanwhile were dancing in a circle around the edges of the crowd with a kind of shuffling step, but this seemed entirely unrelated to the dance proper and only an excuse to be in on the fun. This movement changed after a time, and the crowd broke up into the separate groups to go dashing all around the place, stopping now and then to engage in a sham battle when one man would thrust his spear at another who must ward off the attack and for this he had no war shield, but only the narrow wooden parrying shield. In all that

melee of not fewer than three hundred men engaged in such play, we thought surely there would be some casualties—and weren't at all certain we would not be among them—but there were only a few minor nicks on legs that got too close to a neighbor's spear. (These dances are sometimes the occasion for real fights between clans that may be at enmity. But the chiefs who had called the dance in our honor were in attendance to keep order and there was an air of good-fellowship throughout).

The dance ended at dark, as all such dances do, having continued for about two hours during which the participants were in violent exercise without a moment's rest. It was very clear why they did not begin earlier in the day. At first it seemed to me a senseless expenditure of energy, and then I wondered what one of my Nuer brothers would say were I to take him to almost any American town and introduce him to a company of men and women fox-trotting. At least this was a magnificent gymnastic display. It was more, it was an expression of their great love for music and rhythm. It sounds very savage, and it looked savage in the extreme. Yet as I stood beside those throbbing drums and listened to the rollicking song I knew that if I were a Nuer I would want to dance.

INDIA

Mrs. R. R. Stewart, Editor, Rawalpindi, India

THE FORGOTTEN WOMEN!

By Mrs. Laura Cleland McArthur and Miss Kate A. Hill

In these little Sketches we have tried to tell you of some of the women usually forgotten or never known because they live out in the villages and have spent their lives in doing daily tasks which have not brought them to the notice of many. They are gone but the fragrance of their lives linger on in the hearts of those who knew them and in the villages where they lived and in the lives of their children.

HAKIM BIBI

It was a camp out in the open plain. Sand stretched away on all sides. When we came to the tents after our day's work we were greeted with the word, "Hakim Bibi's baby has the plague." Bubonic plague was raging that winter and there had been cases in that village. We had been there to see the sick, gave them medicine and advice, but now the disease had entered the pastor's home. It was a drive of several miles, but we wanted to do what we could so drove off at once, though our horse and iron-tired cart could not make much speed over the sandy roads.

We gave them medicine and did what we could, praying with them and saying all we could to comfort them, then went back to our tents again.

Next morning a man came from the village saying, "The baby died in the night." The way seemed long that morning as we hurried to the stricken home.

According to Eastern custom, the burial took place very soon. It takes only a little while to wash and dress the body and wrap it in a piece of new cloth, — India's time-honored shroud and coffin. The thing that takes the most time is the digging of the grave, but as soon as the grave is ready, why wait any longer? By the time we arrived the

funeral service that the pastor had conducted for his own little boy was finished and the little body, laid in its winding sheet on a rope bed, was just being carried out of the house toward the grave-yard.

It is the custom here for the women not to go to the grave, so Hakim Bibi and the other women took leave of the body in the house and then remained behind while the men went to conduct a service at the grave and lay the body away.

We remained with the women, and, after expressing our sympathy, proposed a service.

"Shall we sing?" we asked in a hestitating way, for who can measure the grief of a mother who has just seen her little son carried out to burial? So should we suggest a song? But the mother's reply had no hesitation in it. "Yes, we will sing, 'Let us sing praises unto my God while I have any being!'" (Psalm 146).

The scene is burned into one's memory. A courtyard surrounded by mud buildings; the sun blazing down as the India sun does on bright days even in winter; a little group of women sitting on the ground in this court-yard, and in the center of the group the mother with a face of peace and even of joy as she sang with unfaltering tones right through this song of praise, which the missionary was not able to finish.

This woman had little education, but she was born "from above" and she continued her ministry, cheering and encouraging her husband, blessing and helping others in her quiet way, until she finished her earthly ministry, but she has left behind a son that is a help and a blessing and younger children that we hope will develop into faithful witnesses. Just how far her influence extended or how many lives were vitally affected we do not know, but the impress of her life on that of the young missionary is one that has never been eradicated.

TWO SISTERS

They were sisters and they were early left widows with children to clothe and feed but with these two women this also meant to educate. It was interesting and cheering to see these two at their daily tasks and as each child grew old enough they were brought to the boarding school and when the course was completed sent on for special training. Today we find the daughters in our boarding schools as teachers, in the hospital as nurses. At least one son went into service during the war and then Seminary and is now a village pastor.

Their home where these sisters lived was a humble one. They never asked for favours but the cotton season found them busy picking cotton to sell for cash to provide the cash for fees. The wheat season found them busy gathering and storing grain to feed their family. When their work was finished in the field there was a spinning wheel where they spun the thread to make their simple village clothing and bedding. No Thank Offering ever was taken in their village without their special offering. No women's meeting ever held without them present. Who can estimate the value of their simple, humble devoted lives spent out in a mud village?

INDI

Indi's husband was a Christian worker, receiving a regular salary from the mission for his work. One of the other workers of this district came home after the Sialkot Convention declaring that he would no longer take a salary from the mission but would take only what the Lord would give through the people of his congregation. Influenced by this Indi's husband took the same stand.

It takes a large faith to give up a regular income and depend for one's own support entirely on the irregular and uncertain gifts of a

poverty stricken people, but how much faith would it take when the family consists of seven children, nine in all? It is the wife and mother on whom lies the burden of making ends meet, but Indi was heartily in accord with her husband's decision, and the Lord honored their faith and never let them want.

In addition to their own children they took in a little orphan boy. Smallpox broke out in the village and the missionary said to her, "Sister, you better keep the door of your court-yard fastened lest the other village children infect your children."

"No, Miss Sahiba," she said, "If I did that the people would not understand. They would say, 'Where is the Christ-love when our children are shut away from the pastor's house just because there is a sickness in the village'?" So, lest she cause some of these little ones to stumble she let the children come and go, and as a result the little adopted boy took the small-pox and upon her fell the task of nursing him through this loathsome disease.

But a heavier burden still was hers to bear. A dear little daughter of two years took a severe fever and was never again mentally normal. The sorrow of this was small compared with the anxiety as time went on and she grew toward maturity. She did not know how to care for or protect herself and in the close contact in which village people live, there was so much danger from evil men and boys. Indi could not get her husband to appreciate the situation. "No, I shall send no daughter of mine to an institution!" So the mother continued to carry her burden quietly and patiently. But at last even the father was convinced of the imperative need of action, so the girl was sent where she could be protected and cared for till the Lord released her.

Evenness of temper and quiet patience and trust characterized this friend even in the latter years of great suffering, but the Lord was her strength.

RAJJI

Rajji had no education, but she was a woman of faith. She had no children, but she prayed for a son and when God gave her one she named him Samuel. Again she prayed and this time the Lord gave her a daughter. She considered both the children as direct gifts of God.

When the matter was discussed as to whether they should give up a mission salary and depend on what the Lord would give through the village people, it was Rajji rather than her husband who insisted on their doing it, and God honored her faith.

One day she was at the home of a Hindu friend in the village and when evening came she excused herself as it was time to go home and prepare the evening meal. A little later this Hindu friend came bringing several pounds of rice. She said to Rajji, "I just wondered if you had anything to cook. Take this." Rajji said the truth was, there was nothing but a little pulse in the house. But she said that was always the way, God always provided something for them.

EGYPT

Miss Minnehaha Finney, Editor, Mansura, Egypt

A PRAYING BIBLE WOMAN

Sitt Bista was telling me about a member of the church, Sitt Henna, who has been very careless about coming to church. Sitt Bista has been anxious about her, visiting her, and especially praying for her.

Yesterday Sitt Henna came in the morning and in the afternoon. She told Sitt Bista that she had had a dream the night before that she had seen Sitt Bista who said to her, "So, oh Henna, are you forsaking the church?" She replied, "What can I do, I have no clothes and there are the children." Sitt Bista spoke to her again urging her to come to church and take an interest in the things of God but she still made excuses. Just then a carriage drove up and a man stepped out of it. He said to her, "I am going to erase your name, you do not deserve to have it written, it is finished, I am going to erase it."

Then Sitt Henna became very much alarmed, and begged him not to do as he threatened. The man still insisted he would erase her name, but she plead and begged and said she would go to church the very next day, so he relented and said he would give her another chance. This was Saturday night, so she came twice on Sabbath and told Sitt Bista about the dream, who felt sure that it was a warning to her. Sitt Bista felt it an answer to prayer.

Another case was of a Coptic family, the head of which was quite evangelical in his beliefs, but his wife had not yet given up all her beliefs in the Coptic practices. Their only son had been very ill, and the Coptic priest assured her it was because she had failed to make cakes for the angel Michael at his feast. This troubled her so she consulted the Bible woman, Sitt Bista, who told her it was not necessary to keep a feast for the angel, but that there was no sin in making the cakes themselves. The lady finally said she would make the cakes in God's name. The incident had been a source of trouble between the husband and wife. By prayer and teaching Sitt Bista finally had the joy of seeing the two united and the wife understanding God's teaching about the Christian life, so that she is willing to unite with the church when her husband does so.

Still another case was when a member of the church had made a great disturbance so that he reviled the Bible woman to her face, and also stirred up others. She was afraid to visit one house, but prayed especially about it and the man received her with kindness instead of cursing.

OUR FRIENDS

By Mrs. Rachel Tracey Seiver, Fayoum, Egypt

Maybe many of you know the song, "All I want is sociability" and truly this would be a good song for the Egyptians, as they are a very sociable people and like to have people visit them. In fact if we don't visit them as much as they think we ought, we are often reminded of the fact, so we do try to get around as much as possible. In these visits we often meet those who were the pupils of the earlier missionaries and it is interesting to hear them tell about their experiences with these pioneers in the work. Many of them here in the Fayoum especially, knew Dr. and Mrs. Harvey and Miss Thompson who worked here so many years and won the hearts of the people. Just the other day we were calling in a home, and the man of the house said that he had been a pupil in the Exbekieh school when Dr. Harvey and Dr. Watson were there in Cairo. "Why," he said, "they were true pil-

lars, standing as firm as could be, and there was no swaying them." In another home, the man had been a pupil of Dr. Hogg in Assiut College and he spent a good share of the time of our visit, telling about what a fine man Dr. Hogg was and how much he was loved. Truly we have a heritage of which we may be proud and it is thrilling to hear these testimonies of the lives of these early workers, and their influence is still being felt among the people here.

Just recently the pupils of the Bible women have been examined, the examination covering the series of stories, they were supposed to have learned, with verses from the Bible and songs. It was interesting to hear the local touches they would put to the stories such as "Moses' mother was paid a dollar a month by the king's daughter for taking care of him." Another pupil increased the sum to five dollars; it seems they were impressed with the fact that she received wages, anyway. On the whole they did very well in their examination, and now we have started on a series of stories from the New Testament beginning with the birth of Christ and ending with His death and resurrection, which will come about Easter time. The other day one of the Bible women was telling the story of the sinful woman who came into Simon's house and washed Christ's feet with her tears, the memory verse being, "Go in peace, thy faith hath saved thee." Her Moslem pupil who was listening, with tears in her eyes said, "Oh Lord Christ, save me as Thou didst save this poor woman." We know that He will heed her cry and pray that she may find true peace in Him.

The Bible woman in one of her village visits had been teaching the women about the giving of tithes, this truth being observed by the faithful Moslems as well as Christians. She quoted to them the words of Malachi, in which the Lord asks us to try Him and He will open the windows of heaven and shower down blessings upon us. The next time she went back, a Moslem lady hurried to her and said, "You know what you said about the giving of tithes is exactly true. We weren't doing this, and the mice and rats were getting into the grain bins and eating so much and we could do nothing to stop them. But since you talked to us we have been paying our tithes and do you know that although the mice and rat holes are just as they were, we haven't stopped them up or anything, yet not one of these pests has been around to eat the grain. The Lord has stopped their mouths." She was so thrilled and impressed with this experience that she was a willing listener to the lesson the Bible woman gave about the giving of our hearts to the Lord as we give Him of our goods.

MEET MR. AND MRS F. AND FAMILY OF EGYPT

By Miss Helen J. Noordewier, Beni Suef, Egypt

The other day we were calling in the home of Mr. F. one of the members of our Beni Suef church. The father is a clerk in the local government Irrigation offices. He is an earnest Christian, a tither and full of evangelistic zeal. With other members of the men's C.E. society he is responsible for the holding of regular preaching services in about six nearby villages. His wife is a quiet, earnest soul, greatly devoted to her little family of one girl and four boys. They also care for a little girl whose father is insane and whose mother with two small children is in an orphange. By the way, there is only one Government Insane Asylum in all of Egypt. It is always filled to overflowing and no patients are taken in or kept unless they are very violent. Well, this man is not violent any more but he won't stay in one place. He wanders all over Egypt on foot, begging his way. Now and then he turns up in Beni Suef

and stays at the home of this family that cares for his little girl. He sleeps and eats most of the time and when he is rested and refreshed again he suddenly disappears, perhaps in the night and is not seen again for months. His little girl is a pupil in our school. Although she gets very good care, she has a sad little face. No doubt her heart aches for her father.

Well, to return to our visit to this home. Mrs. F. and I got to talking about the great need for prayer and humble trust in God these days. Mrs. F. in her humble, timid way, then began to tell how, at different times they had been made glad by very definite answers to their prayers.

We left this home thanking God for the transformed lives of this Egyptian family. Their oldest boy hopes to become a minister of the Gospel and we hope he may be a real blessing to Egypt. Egyptian homes of this kind are increasing in number because the Lord is honoring your prayers and love-gifts for Egypt. Some day in heaven I hope to introduce you to Mrs. F. and her family! I know you will be glad to know them and many others from Egypt who heard the Gospel because of *your* prayers and *your* gifts and our feeble efforts in ministering to them in His blessed Name.

HOW DO YOU READ YOUR MISSIONARY MAGAZINE?

(Continued from page 79)

"I am glad he was doing the thing he most wanted to do when the end came." Yes, such stories teach me to be brave and undiscouraged. But even more than that such contacts with the great ones of the earth,—His called out ones — give me the consciousness of my own spiritual need, and drive me back to God who rekindles my own spiritual fires. A missionary-minded Christian of necessity becomes a spirit-filled Christian. G o n e then are coldness, unbelief, fear, and half-hearted Christian service. For I have come to love rather than to fear; to serve rather than to wait; to see in the gospel of Jesus Christ a gospel that uplifts, redeems and beautifies the lives of men.

Says the slogan, "Tell me what you r e a d and I will tell you what you are." C a n we not b e t t e r say, "Tell me H O W you r e a d your m i s s i o n a r y magazine and I will tell you what you are—a power in your community, reaching also to the uttermost parts of the earth, or a plodding servant fearful of your master, and the use of your lonely talent. "By their fruits ye shall know them."

IF YOU ARE — A PRESIDENT

By Mrs. Gretchen M. Baker, Pittsburgh, Pa.

To stand in the position of a President of a Missionary Society carries with it a great responsibility. You do not stand in that place of leadership by chance, but by choice; from that group, large or small, of mission-minded women whom you represent, you have been chosen, or called, to the highest place of service for a given time. I believe that God speaks to us through persons and circumstances. The same voice that called Abraham has often spoken in various ways since. It called Peter from his fishing nets, Matthew from his toll-booth, Luther from his cloister, Dr. Grenfell from his office in London, and many men and women of our denomination to fields in distant lands. Just as truly does the call for service come from God to a woman to lead forward in the missionary activities in her church organization. Leadership carries with it a price; it demands study and time given for preparation.

What then is required of a President of a Missionary Society?

She should first be informed concerning the missionary enterprises of her church, hence a subscriber and reader of *The Womens Missionary Magazine* which is the only distinctly adult missionary publication in our Church; she should also use the Prayer Cycle daily for nowhere else can she find a complete list of the missionaries of our denomination at home and abroad so classified as to station and kind of work.

No one can hope to keep informed along denominational missionary lines unless she studies denominational missionary literature.

Article V of the Constitution for Women's Missionary Societies, (a copy of which every President should have at every meeting), lists the duties of the President as follows:

"The President shall preside at all meetings of the society and have general supervision of the work. She shall be ex-officio a member of all committees."

a. "She shall preside at all meetings." This, then involves a period of preparation, for she must have a definite order of exercises. (A suggested order may be found in the By-Laws, Article I, of the Constitution.)

For conducting the business, a knowledge of parliamentary law is necessary. If there is no class being conducted in study of parliamentary law which she can join, a splendid book for use is "An Introduction to Parliamentary Law," by Roberts. It costs one dollar.

b. "Have general supervision of the work."

No President can have general supervision of the work, unless she is familiar with all departments. She must know the duties of each officer, be able to instruct them in their duties, and keep her finger on the pulse of the society at all times.

c. "A member ex-officio of all committees."

All committees appreciate the counsel and co-operation of the President and welcome her at their meetings. It looks like a full-time job and so it is, for the success of a society depends largely upon its leader.

"The mission of the Church is missions," and the missionary societies represent the organized missionary activities of the women of the Church and should not the President strive earnestly to bring her society into complete harmony with the purpose of the organization?

If you are a President—what an opportunity to serve. You are hands and feet for your Master here. "He is counting on you."

EDITORIAL

MRS. JOHN P. WHITE, Editor, 1503 Dormont Ave., So. Hills, Pittsburgh, Pa.

PRAY FOR ETHIOPIA

Ethiopia, so long hidden away, in the mountain fastnesses of Africa, is today front page news in all the papers of the world. Our hearts go out in sympathy to our friends there. At this time there seems to be no solution for the vexing problems. All that we can do is to continue to pray that through the counsels of the League of Nations War may be averted.

ETHIOPIA, A PAWN IN EUROPEAN DIPLOMACY

By Ernest Work

This is a most timely book, just published. It was written by one familiar with conditions in both Italy and Ethiopia. For more than a year he was attached to the medical corps of the Italian Army in Italy and for several years was employed as an adviser to the Emperor of Ethiopia having intimate association with the *Guibe*. While engaged in his work he saw the intrigues and plans of European nations as they were applied to Ethiopia. At that time and ever since then he has made a careful study of British, French, Italian and German documents dealing with Ethiopian matters. Out of these experiences this timely book has developed.

Ethiopia, A Pawn in European Diplomacy, is not a mission study book but certainly everyone interested in our missions in Ethiopia and everyone wishing to be well informed upon these matters should read this book. It gives an authentic background for the present disturbing situation. The book sells at $3.00. Advance copies may be had by addressing the author at New Concord, Ohio.

OCTOBER MAGAZINE CLUB

Dear Literature Secretaries:

Will you please make October your "Busy Month"? Read the offer made on the outside cover of this month's issue of *The Womens Missionary Magazine.* Please canvas your society *again* and try to secure at least five new subscriptions.

Check over your subscription list and make note of all expirations in September and October. Ask for renewals. If you can secure AN OCTOBER CLUB—FIVE NEW SUBSCRIPTIONS FOR FOUR DOLLARS—you may then send in renewals at the same rate.

This offer is good for the month of October only.

"NOT FOUND"

We have received cards from post masters over the country giving names of subscribers to *The Womens Missionary Magazine* with the words checked "Not found". We believe that these are new subscribers whose names were received in the "Magazine Shower" at the Grove City Convention and that wrong addresses have been given.

May we ask if, in your society, you hear some one say, "I subscribed for the Magazine but have never received a copy" that you send us word immediately giving correct name and address. We shall be grateful for information leading to the discovery of these "Not Found" subscribers.

MISSIONARY OR O-MISSIONARY

Which will you adopt as you begin your autumn work?

A MISSIONARY SOCIETY

1. Meets regularly every month.
2. Interests each member by subdividing the work.
3. Opens meetings promptly and with prayer.
4. Uses the Prayer Cycle in the devotional service.
5. Follows the general program of the denominational society.
7. Makes the program equal to the best club program.
8. Sees that every member has a Prayer Cycle.
9. Sees that every member is a reader of *The Womens Missionary Magazine.*
10. Sends to the Literature Department regularly for fresh leaflets and helps.
11. Sends large delegations to all Presbyterial conventions and conferences.
12. Keeps in touch with all the plans of the W.G.M.S.
14. Studies best methods of other societies.
15. Interests outsiders so that they join the society.
17. Raises money by systematic giving.
18. Always plans for a Thank Offering Service.

Yes this and much more does this society do.

President Miss Faithful.

AN O-MISSIONARY SOCIETY

1. Sometimes omits the regular meeting.
2. Makes no special plans for using its members.
3. Often late in beginning and seldom opens with prayer.
4. Never uses the Prayer Cycle in the meeting.
5. Has a "Hit or Miss" program without any special plan.
7. Passes around a Magazine or book to members after they arrive and has paragraphs read.
8. Has No Prayer Cycle for its members.
9. Takes one copy of *The Womens Missionary Magazine* for the whole society.
10. Does not know where to send for leaflets.
11. Sends one delegate or none to Presbyterial meetings.
12. Does not know what the plans of the W.G.M.S are.
14. Never tries anything new—apparently has the motto "As it was in the beginning is now and ever shall be".
15. Never attempts to gain new members.
17. Never raises money by systematic giving.
18. Makes no special plans for a Thank Offering Service.

President Miss Do Little.

—Selected and Adapted.

THANK OFFERING DEPARTMENT

EDITED BY MRS. O. H. MILLIGAN.
Thank Offering Secretary
905 Publication Building, 9th St., Pittsburgh, Pa.

MY GOD, I THANK THEE

My God, I thank Thee, who hast made
The earth so bright,
So full of spendor and of joy,
Beauty and light;
So many glorious things are here,
Noble and right.

I thank Thee, too, that Thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us round,
That in the darkest spot of earth
Some love is found.

I thank Thee, Lord, that Thou hast kept
The best in store;
We have enough, yet not too much
To long for more;
A yearning for a deeper peace
Not known before.

I thank Thee, Lord, that here our souls,
Though amply blest,
Can never find, although they seek,
A perfect rest;
Nor ever shall, until they lean
On Jesus' breast.

—Adelaide A. Procter.

THANK OFFERING DAY IN EGYPT

Miss Minnehaha Finney has kindly sent us the reports of the annual Thank Offering service in two of the presbyterials of Egypt. Our readers will enjoy looking in on a service of thanksgiving and praise and we will be prompted to more generously expressing our gratitude to our Father in heaven.

MIDDLE EGYPT THANK OFFERING

The Annual Thank Offering meeting of the Middle Egypt Presbyterial was held in Minia, March 29, 1935, in the new Second Evangelical Church. This meeting was the first meeting to be held in the new church. Fifty delegates representing twenty-five societies from outside towns and a great number of Minia women attended. In the morning three delegates spoke on Light: "Christ, the Light of the World," "God's Word, a Light to our Pathway," and "Ye are the Light of the World." We all rejoiced to hear a delegate from each society report on the best thing her society had done during the past year. We heard of visiting committees, of printed invitations, of clothes made for the poor, of new

communion sets and lights for churches, and of a communicants class where five young women surrendered themselves to their Lord and joined the church. In the afternoon session a Christian doctor from Minia spoke on Temperance and some young women of Minia presented a pageant, "Dedicated to the Lord." A part of the pageant was the delegates' presentation of their Thank Offerings. It was an impressive sight to see over twenty women dedicate their offerings to our Lord. The Thank Offering was seventy-five pounds plus, which is an increase over last year. The pageant closed with a challenge to us to carry forward the unfinished task of presenting the Gospel in Egypt, Sudan, Ethiopia, and the lands beyond the sea. The Presbyterial brought to us all inspiration and courage to "press on toward the goal unto the prize of the high calling of God in Christ Jesus."

—*F. R. Reed.*

ASSIUT THANK OFFERING

Among Assiut ladies March is the month, not for spring cleaning nor for starting a garden, but it is the month for the Thank Offering meeting. The meeting is anticipated and forms one of the principal topics of conversation when social calls are paid in the weeks preceding it.

This year the Preparatory chapel was filled before the hour of meeting on March 22nd. The school girls were there from Madame Zaky Bey Wissa's school, from the Khayatt School and the P.M.I. The Girls' Club members were there, and the members of the missionary societies of the First and Second Churches. There were representatives from neighboring towns where missionary societies have been organized. If anyone is of the opinion that giving is a sorrowful task, the faces of the audience that day were proof to the contrary.

The program this year was a presentation of the pageant, "Dedicated to the Lord," translated into Arabic. It was a pleasing change from the usual program. Mrs. Dunlap had charge of training the members of the Girls' Club and graduates of our schools who had a part in the pageant.

When the offerings were gathered in from the various organizations there was an increase of almost $250 over the gift of the previous year.

The officers for the new year are: President, Mrs. Russell; Vice-President, Mrs. Nasif Gindy; Secretary, Miss Iffa Abadir; Corresponding Secretary, Miss Mary L. Thompson; Treasurer, Mrs. Maowwad Hanna.

—Mary L. Thompson.

1936 THANK OFFERING SUPPLIES

SENIOR HELPS

PAGEANTS

WHAT SHALL I RENDER? (New)	Mrs. O. H. Milligan	10c
DEDICATED UNTO THE LORD	Mrs. Harriet S. Boobyer	10c
THE DECISION (10 Characters)	Mary H. Hendrix	10c
TRANSFERRED TREASURES	Mrs. John Heslip	10c
THE ANGEL OF THE THANK OFFERING	Jeannette Ingram Rees	10c
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In lots of less than 100 at 1c each; 100 or more 75c per 100

A SERVICE OF THANKSGIVING AND PRAISE.....Mrs. O. H. Milligan Free
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LEAFLETS

History of the Thank Offering.....Mrs. O. H. Milligan
Why Barketi Was Thankful.....Miss Emma Dean Anderson
A Thank Offering Service in Assiut.....Miss Mary L. Thompson
Thank Offering in India (New).....Martha Payne Alter
The Thank Offering—What It Is—What It Does.....Mrs. O. H. Milligan
Why I Give a Thank Offering.....Mrs. John P. White
The Christian's Song of Thanksgiving.....Mrs. Mary Clokey Porter
How Can We Increase Our Thank Offering.....Mrs. Walter M. Hopping
Seven Reasons Why Young Women Should Give Thank Offerings.Mrs. W. R. McMunn
The Thankful Heart.....Mrs. John W. Bickett
Gifts to Christ.....(Selected)
Where Do You Live—Poem.....Josephine Pollard
An Appeal From a Thank Offering Box—Poem.....Mrs. A. J. Carnahan
The Little Blue Box—Poem.....Mrs. Mary Clokey Porter
Give Christ the Best—Poem.....(Selected)
27 Questions and Answers for Secretaries.....Mrs. O. H. Milligan
A Place for Small Gifts.....Mrs. Mary Clokey Porter
Life Membership Fund.....Mrs. J. B. Hill
Life Directorships .....Mrs. H. C. Campbell
What is a Thank Offering?.....Miss Ida B. Little
For Roll Call—Gleanings on Giving
Thank Offering Questions for Monthly Program (10 in set)..Mrs. Arthur A. Charles
Consecrated Givers .....Mrs. Mary Clokey Porter
Our Gifts-Book Mark .....Mrs. O. H. Milligan
Gratitude .....Mrs. O. H. Milligan
Prayer Our Best Preparation.....Mrs. O. H. Milligan
My Mite Box
Thank Offering Service Invitation
Thank Offering Poster
Duties of a Thank Offering Secretary
Envelopes—Senior, Young Women's and Junior
Boxes—Senior and Junior

JUNIOR HELPS

PAGEANTS

THE GRATEFUL HEART (New).....Mrs. Harriet S. Boobyer 5c
MOTHER GOOSE CHILDREN LEARN NEW LESSONS....Mrs. John Heslip 5c
MISSIONARY MAGIC .....Mrs. John Heslip 5c
JUNIOR EXERCISE—PRAISE AND THANKSGIVING..Mrs. W. R. McMunn 5c
ON THE WINGS OF PRAYER.....Mrs. Paul Carson 5c
OUR LANDS AND OTHER LANDS FOR CHRIST.....Mrs. W. J. Dickey 5c

LEAFLETS

Little Brother's Offering.
Egyptian Junior's Thank Offering Service.
The Junior Thank Offering—Why?
The Story the Mite-Box Told
The Doing-Without Box (New)
Maggie's Gift.
The Flower Gift.
Boy's Thank Offering.
"Self-Denial Week."
The Gift Without the Giver.
The Missionary Potato.

Boxes, Posters, Invitations, Envelopes, Leaflets—free for postage
Thank-Offering boxes 30 cents per dozen to other denominations.
Leafllets, 20 cents a dozen to other denominations.

YOUNG WOMEN'S DEPARTMENT
including
GIRLS' CIRCLES

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., So. Hills Br., Pittsburgh, Pa.

AIMS—1. To have a Circle or a Y. W. Society in every congregation.
2. To give loyal support to each of the Seven Departments.
3. To so increase the Special Fund as to include an object in Egypt.
Thoughts to Ponder—"One says, 'A good idea!' Another says, 'A good idea I'll work for it!' Which wins?" Be "doers of the word" today.

YOUNG WOMEN'S SPECIAL WORK

Support of Girls' Boarding School, Pasur, India, $4,350. Salaries—Home—Mrs. Hazel A. Birnbach, Matron of Dormitory, Frenchburg, Ky.; Mrs. Eva J. Adams, R. N., Superintendent of Jubilee Hospital, Henderson, N. C.; Miss Sallie E. Dickey, Chicago, Ill., $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gore, Ethiopia; Miss Mary Cole, Khartum North, Sudan, $1,600. Total askings, $8,630.

NEW ORGANIZATIONS

Cleveland Presbyterial is starting off well by reporting a new society for the 1935-36 report. It is Brownlee Woods Jean McAuley Circle. There are 12 members, Martha Leeper, the president, giving the society its first direction.

There is a possibility that several new societies should be recognized on this page, but unless the information comes in, they will have to remain unknown. Will you not inform the secretary of young women in the presbyterial promptly so that she may pass on the word for publication.

May we not say another word about gathering the girls of high school age into missionary groups, either into an existing organization or a brand new circle. The public school system and, later, the many colleges do not hesitate to interest all the girls in their plans. Why should the church be indifferent or simply careless about its young girls?

MATERIAL THAT COUNTS

Does it make any difference what a missionary society uses as a basis of study? Yes, an unwise selection may mean the end of missionary interest in that particular group. Material should be appropriate, fitting in to the general idea of the organization. What might be proper in one community club would not necessarily be suited to another type of club. There are types of work which have a missionary flavor but are not missionary in the strict sense of the word. We are thinking of some by-products of Christianity so-called, one of which is social service. A missionary society is not justified in studying social service unless it is *Christian* social service, another name for missionary work.

Nor is a society to devote itself to scientific discussions, economical problems and other debatable issues except as they are related to the work of the kingdom. While politics is a vital matter in civilization, as a subject it should not take the time of a missionary society. About as near as we can come to it is through agitation on the temperance question—and this should be considered especially in its moral and spiritual effects, not overlooking the physical and economical, of course.

The mere study of countries is not for the missionary society except as it is related to the Kingdom and its extension. Geography, history, commerce, customs,—all are valuable adjuncts to the missionary program but only so to acquaint the members of the society with their job,—giving of the gospel message, learning of the great need of the world.

How about your programs — are they of the type to help make intelligent members, create interest, inspiration? Or, are they lacking in the proper content somewhat as the Sabbath School class in question? This true story of a class in which a little boy was having his first impressions is certain to make one think, especially if she be a teacher of children. (Let us remark that the school in question is not United Presbyterian.) It is the story of a broken home, one which it seems cannot be mended. For the present at least, the two little boys are the wards of the court. They are fortunate to have been placed temporarily in a Christian home and so have the advantage of instruction in the home and the church.

Recently on coming from Sabbath School, one of the family asked the little nine-year-old, "What did your teacher talk about today?" He answered — "Oh, about birds and trees and flowers." Finally she asked, "Does your teacher ever tell you about God and Jesus?" To this question he responded, "No, you don't hear much about them anymore!"

Is it true that the Christian message is being neglected—the great business of the church and its agencies? Is the *form* being maintained to the exclusiion of the *heart* of the matter? It might be well to take stock of the material your society is presenting. In these days we need to be building well. Open doors are on every side. The missionary spirit needs to be cultivated so that the great challenge may be set as it presents itself.

IDEAS FOR RALLY OR PRESBYTERIAL PROGRAM

Two very interesting programs for district meetings such as the presbyterial or even a Young Women's rally are in the Loan Department. They came from a sister denomination, Methodist Episcopal, and were built by a former United Presbyterian. By the use of Bible verses, the initial letter in first word of each sentence helps to build the acrostic — "F-R-I-E-N-D-S-H-I-P," each letter introducing a new speaker and subject. At the head of the mimeographed program is an illustration of friendship, two girls spanning the great distances in foreign missions with outstretched arms and clasped hands.

The theme of the second program is "The Open Door," the program being folded and decorated as doors to open and on the opening of which one sees the *world with the cross laid on it.* Missionary speakers were there telling of the value of friendship and declaring that doors are open all over the world. Even the *key* is a feature of the program and *closed* doors are discussed.

THE SOCIETY IN OMDURMAN, THE SUDAN

Miss Aulora McIntyre of Omdurman and Iowa, now in this country, sent in for inspection the first year book of this new society. Since the programs are in Arabic, not much could be gained for Amercian use. It is interesting to know that girls in foreign lands are carrying on in their own way. Miss McIntyre interpreted a sample program. She says, after indicating that the first program meeting was in the House of Bible Women that "we later decided to have the meetings at the church instead of at the houses as the old custom of not going to houses other than those of relatives or for special occasions such as weddings or funerals was a drawback to attendance. We made a strict rule about serving. They were not to go beyond a simple drink of lemonade or other fruit juice, chocolate, coffee or tea, so that it would not be burdensome to any of them.

The meeting is held on the first

Wednesday of the month! Mrs. Leander Finley has been heading the "work committee" by showing the girls how to make a quilt, not so easy since none of them had ever seen a quilt such as we have.

Miss McIntyre continues — "Instead of taking up a missionary study from the first, we took studies in "personal work" each month. It seemed the greater need as a foundation for any kind of missionary work. As they live in the midst of Moslems they will find the *need right at their side.*"

This society has a very simple devotional service so that any one may participate. An offering is taken each month although the matter of money gifts was not made a requisite for membership as some have no money. Did you see the picture of the president in July-August number of the magazine? —Miss McIntyre has been sponsoring the society but Miss Faith, (Bible woman), promised to carry on in her absence on furlough.

METHODS

New Programs

1. Quite a novel and beautiful type of year book came from the W.M.S. of Argyle, N. Y. The cover is lilac in color with "cross stitch" artistry as decoration, the basket of flowers and society monogram being formed of cross stitches in different hues of paint. The special name of the yearly program is "Our Sampler"—the motto for the year —2 Timothy 2:15. Throughout the year the stitchery idea prevails— "Our first stitches," "Guests view our needlework," "Thimbles away for a holiday" (picnic), "More stitches" and finally "We complete our sampler" (annual meeting.) By the way, this society is not a sewing society but a real missionary society with a missionary program, its main topic of the year suggesting a lot of "busy bees."

2. The Argyle Young Women's society sent in its year book clothed in bright red and decorated in black and gold with a candle sending forth its rays. The motto is "The Light of the World is Jesus." This society meets every month, using both missionary and stewardship topics. The "mail bag" is a feature at one meeting. Instead of devoting the whole December program to the Christmas idea, only the music and Christmas poems will be thus devoted.

3. The Young Women's Missionary Guild of Washington Boulevard Church has a very attractive year book. An artist friend gave of her talent in painting little sketches on the covers. On this particular cover a western mountain and adjacent valley with cottage nestling and tepee near by, the pine tree and all, exciting imagination and suggesting reality. This society meets semi-monthly most of the year, using the regular program at the first meeting of the month, the second meeting being devoted to sewing or some other feature such as the annual corn roast, a valentine party with another society as guest. Notice that at these second meetings a topic of discussion is always considered. They are not just "talk fests".

4. The Reynoldsburg G.M.C., in its year book, suggests some roll calls such as a Bible verse beginning with the initial letter of the participant's name, one's most helpful verse of Scripture, one good thing learned during the vacation period, the privilege one would most enjoy, etc.

1. Mrs. Herman King, Argyle, N. Y.

2. Jeanne Fahrenholz, Arglye, N. Y.

3. Mildred Cochran, 10205 Westchester Ave., Cleveland, Ohio.

4. Rachel Graham, Reynoldsburg, Ohio.

GIRLS' CIRCLE PROGRAM

By Mrs. J. C. Smith, 1860 Shaw Ave., East Cleveland, Ohio

"PATHS OF PRIVILEGE"

GENERAL INSTRUCTIONS

INVITATIONS—Cut tiny houses from real estate advertisements. Paste them on correspondence cards, after using a blue or yellow crayon for background. Print these words—"Open for inspection! A Model Home — Hours . . . —Address . . . . —Sponsored by . . . . Circle."

EQUIPMENT—A toy house. A card-board one from the ten-cent store will do. A more elaborate one may be used if at hand. If possible, it should be wired with Christmas tree bulbs, that may be turned on at the proper place on the program.

A second house of gray cardboard made to resemble a home of ancient Palestine. (See S. S. cards, a wall roll, or Bible pictures for the type of architecture. Make a very simple one.)

The devotional leader should be dressed in the style of a girl of Palestine. See above sources for the style of costume.

Have the toy house on a table in sight of all. The Palestine house may be brought in when asked for.

Slips of paper containing as many scripture readings as may be needed for each person to have one should be placed in the Jewish home so that they may be easily taken out by the devotional leader. The following scripture is suggested and should be written out in full—Ex. 20:1-3, Ex. 20:4-6, Ex. 20:7, Ex. 20:8-11, Ex. 20:12, Ex. 20:16, Lev. 27:30, Deut. 8:19-20, Deut. 10:12-13,, Deut. 15:7-8, Deut. 31:6, Josh. 24:14-15, Ps. 23, Ps. 101:1-4, Ps. 103:1-4, Ps. 103:8-11, Ps. 107:1-3, Ps. 115:1, Ps. 116:12, Ps. 133:1, Isa. 5:20-23, Isa. 40:9-11, Ps. 40:29-31, Ps. 51:7, Ps. 52:7, Ps. 55:1-3, Ps. 55:6-8, Ps. 55:9-11, Ps. 56:6-7.

The subject material used in this program may be found in the September number of *The Womens Missionary Magazine,* and the Bible Songs Hymnal.

PROGRAM

Quiet Music — Fairest Lord Jesus—No. 177.

Leader—We have here before us a little house which is going to represent to us a Model Home. A Model Home is of course a Christian home. Each room will have its own significant part to play in the life of the home. We are going to consider how a day is spent. (Going to the bedroom)—In this room we have rest, the personal quiet hour, and family devotions. Our devotions will be led by one representing a housewife of Palestine.

Devotional Leader—(bringing in the Home of Palestine), — A Call to Worship—

"O come, let us sing unto Jehovah
Let us make a joyful noise to the rock of our salvation,
Let us come before his presence with thanksgiving,
Let us make a joyful noise unto him with psalms.

Sing—This is the Day—No. 128

Devotional Leader—We have here a replica of a Jewish home of ancient Palestine, such a home as the one in which Jesus may have lived. May I tell you of the Home Life of Our Lord? (See article of that title by Mrs. J. K. Stewart. Tell what you can remember).

His home life was made beautiful and full of strength by the scripture which was faithfully taught there, and which became a part of His life. May we read

some of these very portions which were taught to Him. If you think that they should be read in *our* homes, too, please place them as you read in the bed-room of our little home. (Take the scripture slips from the Jewish Home giving one to each girl to read.)

Devotional Leader suggests Prayer—May we thank God for the home of Jesus, for His life, for our Bible in which we learn of Him. (By one or three girls).

Leader—In the Living Room of Every Day Life we will find "Fathers and Mothers at Their Best" (By a Circle Girl—See article by Miss Anna A. Milligan).

Leader—Here in the Living Room also we have the Story Hour. (Takes the leaflet, "The God in Your House", and gives to a Circle Girl who may read it if she is a good reader). This story told in part in "Worship in the Home" should be secured from the Literature Dept., price 2c.

Leader—The dining room of our modern home represents not only bodily food, but spiritual food as well—"Worship in the Home" is Spiritual food. (See article by Mrs. LeClere. Begin with "The time of worship in the home should be determined . . . " Give the main points.)

Leader—The kitchen typifies service. This poem written by an English servant girl tells of the only kind of service which makes happiness go hand in hand with daily tasks.

"Lord of all pots and pans and things, since I've no time to be
A saint by doing lovely things, or watching late with Thee,
Or dreaming in the dawnlight, or storming Heaven's gates,
Make me a saint by getting meals, and washing up the plates.

"Although I must have Martha's hands, I have a Mary mind;
And when I black the boots and shoes, Thy sandals, Lord, I find.
I think of how they trod the earth, what time I scrub the floor;
Accept this meditation, Lord, I haven't time for more.

"Warm all the kitchen with Thy love, and light it with Thy Peace;
Forgive me all my worrying, and make all grumbling cease.
Thou who didst love to give men food, in room, or by the sea,
Accept this service that I do—I do it unto Thee."

—*M. K. H.*

Leader—May we close our day in the music room, singing the songs that give us restful moods and peaceful hearts. (Sing several of these suggested—

1. Day is Dying in the West—No. 175
2. Under His Wings—No. 98
3. Above Thee Watching — No. 140
4. Abide with Me—No. 254

Leader—We seem to have spent a happy day in this home, but sometimes even all these things may be done, and done from a sense of duty or custom. Only where true love is, love for each other, love for Christ, will there be true joy. (Turn on lights in the house.) Love lights not only the home, but also sends its rays into the outside world. The influence of such a home will reach the far places in the earth, leading many to abide in the House of the Lord.

Sing—The Chorus of "Light and Truth"—No. 53.

HOME MISSIONS DEPARTMENT

Mrs. Wm. S. Cook, 1201 6th Ave., Beaver Falls, Pa.

EZEL SCHOOL

By the Reverend Ray M. Davis, Superintendent, Ezel, Kentucky

As I start to write these lines I am reminded of the fact that the summer is almost past, for this coming Monday school opens for another year. By the time the readers see this a month of school will have gone by, and the regular routine of school will be established.

We have two new teachers on the force this year to introduce to you, Miss Helen E. Worrall, of Greeneville, Penna., will teach the first and second grades in the primary room. Miss Worrall has a knowledge of our type of pupils and school, having taught in our mountain school at Cedar Creek, Tennessee. We know that any teacher who has the little ones to handle has a great task, but also a most pleasant one. We welcome her to our force and we ask that you will remember her as she takes up the work here.

The other teacher who is new to our group is Miss Sara M. Dinsmore of New Castle, Penna., who graduated from Westminster College this past June and comes to us with fine recommendations as an earnest and faithful worker. We crave for her your interest and prayers.

The others on the faculty and working force are the same as other years. Miss Sara M. Conrad will continue as principal of the school, and because of her record in the past we need not praise her. She has done her work well, cooperates in every way for the betterment of the school, and has uppermost in her endeavor the desire to create in the hearts of the pupils an attitude of life that is patterned after the Master. Her responsibilities are many and often burdensome. She has a fine group to help her and thus to make the work pleasant and profitable for the Kingdom.

Mr. and Mrs. Gabbard, return again this year, Mr. Gabbard teaching the social science subjects and coaching the athletics. His work during the past year was well done, and we shall be glad to welcome him back into a larger sphere than ever. Mrs. Gabbard will continue as the teacher for the third and fourth grades where she did an excellent piece of work last year. Loving yet firm in her discipline, earnest and efficient in her endeavor, she forms a fine teammate for her illustrious husband. What a fine thing it is to have a young couple like the Gabbards giving their lives in the work of Christian education. I mention this because they are the product of one of our own schools, Stanton Academy, which has now been discontinued by the American Board.

Miss Ruth M. Bemis, who has served faithfully for many years in both Frenchburg and Ezel schools, continues as the teacher of the fifth and sixth grades. Her work has been splendid in the years past, and every year it seems that her work improves. Students coming into her room know that their work must be done and that they have to be attentive while doing their work.

Miss Lilabel Towle will continue with the English work in the High School. Known for her thoroughness and exacting in her assignments, students under her teaching are trained for the finer things of life.

Mrs. Davis will continue with the Science and Home Economics. When we hear Biology students teaching

each other in certain words, we know that they are having to learn the meaning of certain scientific terms and words.

Mr. and Mrs. Myers continue to hold forth about the place, Mrs. Myers as the matron of the Teacher's Home, and Mr. Myers caring for the physical plant and farm. His duties are increased this year with the work of driving the school bus, but assistance will be given him by worthy boys who want to go to school but have no money.

I mention all these teachers so that you may know more about them and the work that we are trying to do. Much more could be said about them, but they are modest folks and do not want much said. I do invite you to come to see them and learn their work and their personalities. Remember all of them in your prayers.

We are putting on a school bus this year. The reasons for doing so are these: Many who wanted to come to our Christian school had no way of getting here. Then too, if we are to hold our accrediting we must have a certain number of students. The students will pay a minimum fare to defray the cost and upkeep of the bus. The prospects are at this writing that the bus will be filled to overflowing on one route, and there may be many who plan to come of whom we have not heard.

We are happy that many of our young people have found it possible to go to college this year. Of last year's class, one is in Sterling, two in Berea, one in Lees Junior College, and one in Pikeville Junior College. Former graduates are going to college, two to Sterling and one to Berea, while still another will continue her work in Maryville. We are happy about these opportunities and will watch with interest the college life of these young people.

Before this news reaches the readers appeals will have gone out for clothing. May I be frank? Conditions among many of our people, who have children to send to school are terrible. They need help and look to us to help them. Others who want to give their children and themselves every available opportunity need the clothing for the months ahead. The appeal we have made will bring in a lot of clothing and available help. But while we will appreciate all we shall receive from that appeal, yet it will not be enough to supply our needs. Just now, reader, if you and your society have done nothing for the needy ones here in and around Ezel, will you not please hear our call. We have no way to get it otherwise, and knowing the need for the clothing I do not hesitate to urge upon you to send your help at once. I thank you very much.

The church work through the summer has progressed very nicely. We are now planning our Fall program, with two weeks of meetings coming in October. We shall have cottage meetings in preparation, organizing for personal work, and giving just as much time to this work as it will be possible for us to give. Will you not become earnest watchers with us for the souls of the unsaved here? God has a great work for us to do, and by His grace we shall do all within our power. Will you pray with us?

NEGRO DEPARTMENT

Mrs. Ada Kerr Wilson, Secretary of Negro Work, 412 S. Main St., Zelienople, Pa.

KNOXVILLE

We are sorry to report the continued serious illness of Dr. J. Kelly Giffen, whose state of health is such that the Board of Trustees relieved him of all responsibility for the school year. Dr. McGranahan, former president of Knoxville College, was chosen acting president for this year, and will move his family, and make his home in Knoxville for the present. In addition to this responsibility Dr. McGranahan retains his position with the Board of American Missions as Secretary of Negro work, and expects to visit Pittsburgh, at least once a month or as often as his position on this board demands.

A $2,000 Scholarship Gift, for the aid of students, was the generous donation of Miss Mary Prentiss and Dr. Jennie Prentiss of the First Church, Steubenville, Ohio, in memory of their mother, and is to be known as the "Mrs. M. J. Prentiss Scholarship Fund". The gift is greatly appreciated by the college and the award of scholarship will become one of the outstanding events of the college year.

CAMDEN

The passing of the Reverend W. G. Wilson, who served so many years at Camden, Alabama, as pastor and principal of our mission made some changes necessary. In the first place, a new principal must be elected before the opening of school; then a pastor must be found, in order that the religious work might not suffer. We are pleased to report the election of Prof. A. C. Peoples, as principal, who comes highly recommended. Mr. Peoples served as principal of the McReynolds High School of S. Pittsburgh, Tennessee. So far we have not secured a pastor. When we elect one, he will serve as pastor for both Camden and Miller's Ferry.

LIBRARY FOR CAMDEN

One of the recommendations presented at the convention in Grove City, "that this year especially we remember Camden, Alabama, with books suitable for its library" was unanimously adopted. In accord with this action the Women's Board voted to establish a library at Camden in memory of the Rev. W. G. Wilson, to be known as the "W. G. Wilson Memorial Library". A suitable tablet will be placed in this room in his memory. Presbyterials wishing to contribute to this memorial are asked to provide suitable books of good fiction, reference books, poetry, etc. If any prefer to contribute money, it will be given to a discriminating committee and will be wisely invested.

THE WEAVER

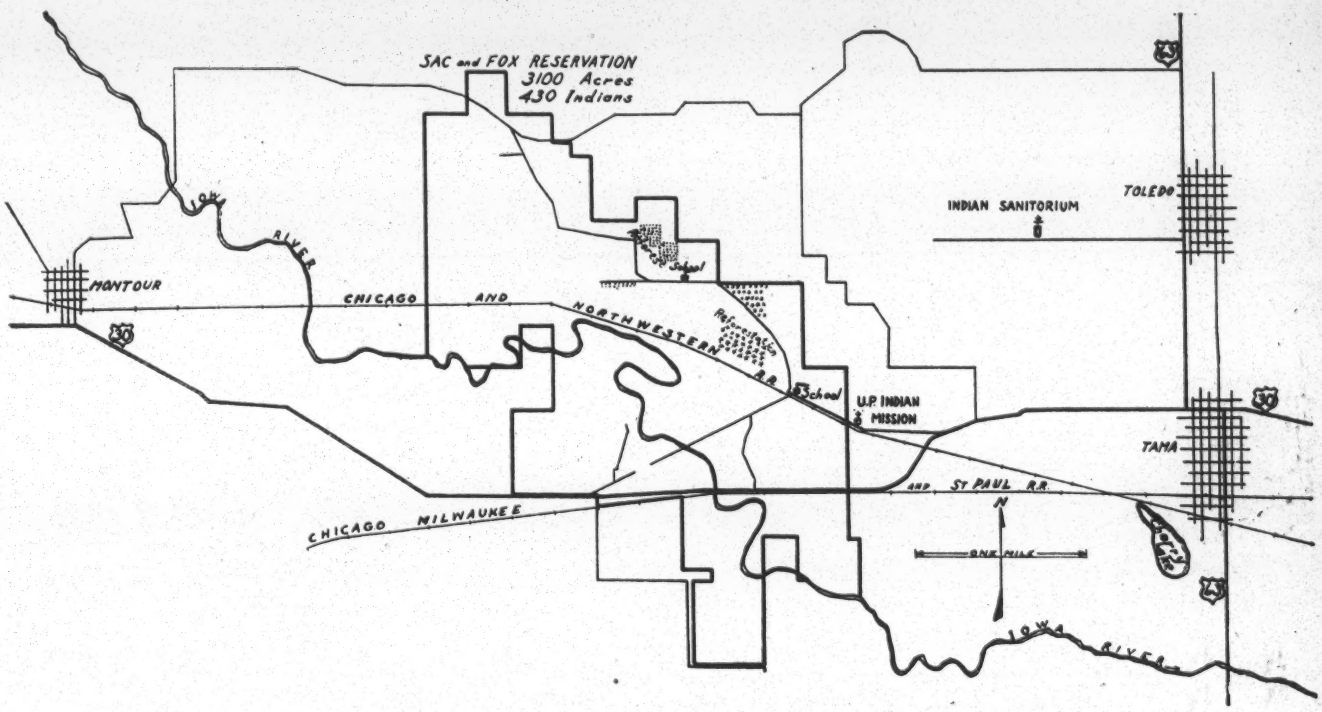
My life is but a weaving
Between my Lord and me
I cannot choose the colors
  He worketh steadily.
Oft times He weaveth sorrow
  And I in foolish pride
Forget He sees the upper
  And I, the underside.

Not till the loom is silent
  And the shuttles cease to fly
Shall God unroll the canvas
  And explain the reason why
The dark threads are as needful
  In the Weaver's skillful hands
As the threads of gold and silver
  In the pattern He had planned.

—Selected.

INDIAN DEPARTMENT

MRS. ARTHUR B. McBRIDE, Secretary, 847 Thorne St., Sewickley, Pa.



MAP OF TAMA, IOWA, INDIAN RESERVATION AND COMMUNITY

Note—(1) two Government schools within the Reservation; (2) our Mission is outside the Reservation; (3) The Indian Sanitorium is nearly 5 miles from the Mission and is separate from the Reservation.

REV. PETRIE VISITS TAMA

From a letter accompanying Rev. Patterson's June report of the Tama Mission these paragraphs are taken: "The big event of the month was the Church Social, and the visit of Rev. Petrie. We set the social for Saturday evening, June 29th, in order to have Rev. Petrie as a speaker. In spite of its being on Saturday night there were 130 present. The program consisted of a Band Concert, "Saluting the Flag" by an Indian boy, songs by the school children present, cornet solos by Kenneth Mitchell of Traer, and the speech by Rev. Petrie. His message was splendidly adapted to the occasion, having in it a Gospel message illustrated from the experiences of Indian Christians at Warm Springs. It was interpreted by George Youngbear.

"Members of the Young Ladies' Class assisted in serving coffee, sandwiches and cookies which the ladies of two S. S. classes of the Traer U. P. Church had furnished. Miss Ella J. Clark was chairman of their committee. We greatly appreciated their help.

"Rev. Petrie's messages on the Sabbath at the Chapel and Sanitorium services were a blessing to all of us".

INDIAN ARROWS

Celebrate your 25th wedding anniversary by getting b e t t e r acquainted with some Mission station. Mr. and Mrs. Otto J. Artz, Cuyahoga Falls, Ohio, U. P. Church, have set the example by visiting the Tama Mission over the week end of July 21st. Mr. Artz is an elder in the Cuyahoga Falls congregation. The missionaries appreciated the practical interest of these good friends.

Members of the Kate Hill Circle

of the Newton, Iowa, U. P. Church visited the Mission on July 26. The Mission family were guests in their own home at the picnic lunch provided by the Circle members. A trip through the Reservation helped this society get some first hand information that will mean much in their interest in Missions.

Mr. and Mrs. George Youngbear, faithful members of the Mission Church at Tama, are the happy parents of a baby girl, Iva Lee, born July 19th.

The celebration of the Fourth of July found a victim in the Tama Reservation. A young man, Adam Senache, was killed at a railroad crossing on the night of the Fourth —too much "Firewater". Woe unto him that puteth the cup to his neighbor's lips."

—F. C. Patterson.

Haskell Institute celebrated on Nov. 10, 11, and 12, 1934 its fiftieth anniversary. Since then, (1884), 15,000 Indian students have attended it, men and women from practically every state with Indian reservations. A prominent feature of the celebration was an excellent educational exhibit. The program was carried out under the able leadership of Superintendent Henry Roe Cloud. ("Indians at Work").

ITEM FROM WARM SPRINGS SCHOOL NEWS

A paper written and edited by the Indian Boys here.

During the past few months we were having missionary pictures in church. And each time we learn how different people live in the other parts of the world. I have enjoyed looking at the pictures, and I believe we all have. We also have a Christian Endeavor meeting which is led by one of the members. Some of the boys often play their stringed instruments.

—Wilson Spencer.

THE INDIAN WOMAN

By Winnie Lewis Gravitt

I am the Indian Woman.
I am the planter of seeds.
I am the gatherer of grain.
From my harvests the hungry is fed.
By my teachings a people is reverent
My heart holds many stories
And my fingers weave bright pictures.
I am the Indian Woman.
I am the maker of trails,
In my footsteps a civilization follows.
Over my once silent paths
The traffic of a nation moves.
My camp fire drives back the wild animals,
Its smoke blots out a wilderness.
I am the pioneer on every frontier.
Ohoyohma sia hobe.*

*Choctaw: "I am the Indian Woman."

—From "Indians at Work".

"WAIT AND SEE" POLICY

Said Red Jacket, a Seneca Chief, in reply to a missionary who sought to preach to his people: "Brother, we have been told that you have been preaching to white people in this place; these people are our neighbors; we are acquainted with them; we will wait a little while and see what effect your preaching has on them. If we find it does them good, makes them honest and less disposed to cheat Indians, we will then consider again what you said." We trust the Missionary was able to meet the conditions.

The following terms, according to one, sum up the "noblesse oblige" of missionary endeavor: "Missionary endeavor is the obligation the strong owe to the weak, that the educated owe to the ignorant, that the rich owe to the poor, that the wise owe to the superstitious, that the free owe to those who are in bondage, and that every Christian owes to every non-Christian."

FOREIGN DEPARTMENT

MRS. J. D. SANDS, Secretary, 5542 Hampton St., E. Liberty Sta., Pittsburgh, Pa.

MISSIONARIES' BIRTHDAYS
NOVEMBER

Miss Marie E. Cash	November 3
Miss Jeannette L. McCrory	November 6
Miss Isabel Simpson	November 6
Miss Carol E. McMillan	November 15
Miss Ethel L. Weed	November 17
Miss Betsy Fleming	November 26
Miss Margaret A. Bell	November 27
Miss Leota Cabeen	November 30
Miss Aulora R. McIntyre	November 30

THE MOUNT OF PRAYER

"I watch the Master take his way
Far up the mount, at break of day,
'Mid nature's quietude to pray;
And as I seem to see him there
I hear, with all my load of care,
'He calls thee to the mount of prayer.'"

—John Clements.

The 30th annual Foreign Missions Conference was held in New Wilmington, Pa., August 16-23 with an unusually large attendance of young people and older ones as well. The thoughts of all were centered about the Conference verse; "To me to live is Christ" which was the text of the address by Dr. Mills Taylor on the first night. A number of our missionaries were in attendance and took part in the Conference as counselors and teachers of Mission Study classes and speakers at vesper services and evening sessions. They told of some of their own experiences in the fields abroad and of the conditions under which they worked. Deep interest was shown in all these addresses. Sabbath was a special Day of Prayer for Ethiopia in its time of desperate need and for our work and our faithful missionaries there.

The only new missionaries being sent out this year are Dr. and Mrs. Charles A. Laughead, who were in attendance at New Wilmington and studied the rudiments of language with Dr. Cummings. They both spoke on the last night of the Conference telling of their reasons for going as missionaries, and Rev. Glenn P. Reed made a wonderful appeal for interest in missions. We are all so thankful that this earnest, devoted young couple go out to Egypt this year as the need for a doctor is so great. We are happy, too, that they have been appointed to Tanta Hospital, where Dr. H. S. Hutchison is the only American doctor while Dr. Moore is in America on furlough. Dr. and Mrs. Laughead and Miss Nellie Smith sailed for Egypt on September 3.

INDIA

Last month we told of the honor shown to Miss Rosa McCullough in that she was to be given the Kaisar-i-Hind medal and also of the letter she received from the Deputy Commissioner of Gujranwala district on behalf of the Government and the people of the city and district, praising her for her work among them and wishing her well as she left India. Another honor was given her by the officials in naming the road which goes past the house in which she lived for so many years the "McCullough Road." This is to be marked accordingly by a large sign-board.

Vacations have been in order and missionaries took their rest time in different places in the hills or in the Himalaya Mountains. Some were in camp and others in cottages in beautiful Kashmir. One group was in a "doonda"—a house-boat which was pulled along the river by men who walked along the bank, a slow method of traveling but restful. Surely this time away from the intense heat of the plains is most necessary after a year of strenuous work. One of our older

MISSIONARIES IN ATTENDANCE AT THE NEW WILMINGTON CONFERENCE

Front Row—left to right: Rose Shereda, Helen Artman, Mrs. F. Scott Thompson, Louise Scott, Mrs. Charles Laughead, Ray Huffman, Vida Graham. Second Row: Dora Whitely, Laura Wright, Jane Lamont, Willa Ramsey, Mrs. Ruth Walker, Mrs. J. Gregory Martin, Frances Brown, Mrs. Duncan Henry, Rev. Duncan Henry. Back Row: Rev. F. Scott Thompson, Dr. J. G. Martin, Dr. W. T. Moore, Dr. H. E. Philips, Dr. A. Laughead, Rev. Bruce B. Buchanan, Prof. E. M. Bailey.

missionaries writes: "If we did not have these wonderful Himalaya Mountains to flee to during the summer, I do not see how we could live and work in India."

Our missionaries there have heard of the serious illness of Miss Mary Martin, who served so long in India, and are much distressed. Many fine tributes are given by fellow workers to Miss Martin's efficent and kindly life among them. Miss Martin is in Tarkio, Mo., at the home of her brother. According to the last report of her condition there was a slight improvement.

The Executive Committee meeting of the Mission was held at Gujranwala July 3. Recommendations were made for certain actions and changes in the work and in the re-locating of certain workers for the coming year. Miss Gwynaeth Porter, R.N., is to leave the Sialkot Memorial Hospital where she has been a few months and take up her former work in Taxila Hospital. Miss Elizabeth F. McConnell, R.N., is to be associated with her there. This leaves a shortage of nurses in Sialkot Hospital which must yet be planned for.

The first missionary party to return to India after the year of furlough was booked to leave New York, September 17, and to arrive in India about October 23. For various reasons several of our workers will sail at a later date.

EGYPT

Friends in America will be happy to know that our missionaries who sailed early in August have reached Alexandria in safety. The party of five who left New York on the S. S. EXCAMBION had a very pleasant and happy journey—a few days of rough weather and consequent seasickness, but most of the time pleasant with interesting traveling companions. They were a congenial

Miss Viola Bayne, Ethiopia with two of the older girls and two of the babies.

group and enjoyed reading together various books and magazines. One writes: "I have enjoyed every minute of the trip yet will be very happy to be back in Egypt again. I really have the feeling of homegoing." Another writes of watching the great rock of Gibraltar and its beautiful setting in the moonlight, the lights glowing along its heights and then going out one by one; also of "the lovely Mediterranean with the moon at its best casting a silver shimmering cover over the water. It was a beautiful and peaceful scene, but directly in the path of the moonlight as we passed we saw six great silent austere battleships which spoke eloquently of how that peaceful scene could be startlingly changed. I thought of our work in Ethiopia, perhaps in Egypt and the Sudan, which may so soon be changed by the horrors of war. We pray that it may be prevented but we should be the more zealous while the opportunity is ours of proclaiming the love of Christ."

Egypt has no Himalays and the low-lying hot country does not afford much change for our missionaries. Hence it is necessary for them to go to Europe or Palestine to get a real change and rest. A few spent their summer in America for various reasons; others were in Europe and several were in Palestine. One writes from Palestine that she and her friend, with Bethlehem as headquarters all the time, had taken various trips to the interesting places so often named in the Bible and in the life of Jesus. The whole trip was an inspiration as they read again of the life and work of the people of God and Jesus as He lived and taught there. She says: "I have come back refreshed and ready for the year, I hope there may be great power in the life and work because of the rest and inspiration of the summer." They saw Miss Mary J. Campbell; she is very happy in her work in Jerusalem and feels that there is a great work to be done and that the young people are responding to her call.

A sad message came by cable on September 4 stating that Miss May Holland, R.N., had died of acute

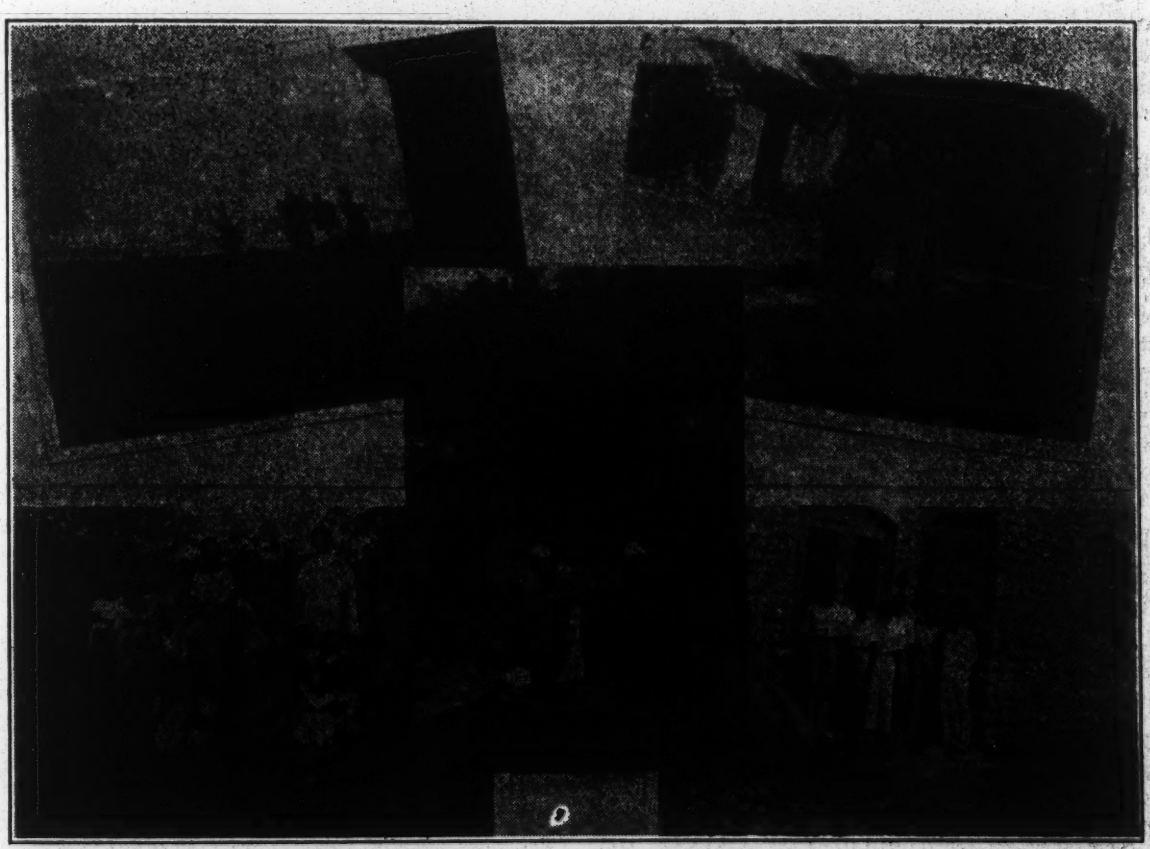
Starting for America. Carriers with Miss Viola Baynes baggage as she starts on her trip.

nephritis. This was a surprise to us as we had not known of her illness. Miss Holland has had charge of the clinic in Benha from the time she went out to Egypt in 1913 and was most efficient and sympathetic in caring for the needy ones who came to her for help. She was a member of the Coraopolis Church in Monongahela Presbytery and was supported by her own congregation during all her years of service. We pray that some arrangements can be made to continue the clinic at Benha.

THE SUDAN

Miss Verna Pillow returned to the Sudan to take up her work among the women of Khartum and Khartum North. She reached Alexandria safely and proceeded to Khartum. Although we have not had any direct word of her arrival we presume she has reached her destination by this time. Miss Pillow had a most interesting trip across the continent, from her home in California. She made a number of speeches in Kansas City Presby-

TAXILA SCENES—PICTURES BY MISS McCONNELL



Center: Miss Hewitt and Miss McConnell helping to paddle the boat. "We purchased Kasmiri caps in Sopor and donned them for this picture." Upper left: This is the way our boat was pulled from Baranullah to Srinagar a distance of about forty miles.

OUR TAXILA JUNIORS—Lower left: I gave a farewell party to the kiddies just before I came to Kasmir. Each one received a prize, and each one is clutching it desperately. Aren't they a nice group? Most of them are our married nurses' (male) children. Upper right: These are two very nice Bible women No. 1 Miss Alice Bashir-ud-Din of Gujranwala and No. 2 Miss Bhag Mall of Pasrur. Both are keen Bible Women—but do not forget to have a good time. Sarah Dougherty Bible School would be a dull affair without No. 1.

OUR TAXILA "BOYS"—Lower right: X. Staff men: left to right: Wahab Din, Richard Peters, Robert Peters, Jacob B. Singh (nephew of Mr. H. Din of C.T.I.) *Mr. Bruce, our Padre. †Boys in training.

terial, traveling long distances between churches. She also had a short visit with Miss Marguerite McClellan's mother and sisters hence was able to carry from them messages to Marguerite, her coworker in Khartum. She had two days in Lenox, Iowa, with Miss Aulora McIntyre, which were spent in talking about their work in the Sudan. Miss Una Coie was there one day. One could imagine the pleasure of the three in talking over the details in connection with their mutual work.

The Annual Meeting of the Sudan Association began on Sabbath, August 18. Miss Grove, Mr. Adair and Mr. Heasty were there from the Southern stations.

ETHIOPIA

Since our last message reports have come from Ethiopia that Miss Isabel Blair and the German nurse, Miss Klein, had left Sayo for Nasir and that Mrs. Dougherty and her two children were to go to Khartum. The Wests were to be in Gereif for a time. Another message was sent by our Board to our workers in Addis Ababa asking that they leave Ethiopia at once. A reply was made that they could not get accommodations on the train before the eleventh of September, when they expected to go to Egypt. The message also gave assurance that the situation there was quiet and the officials and people were very friendly. A letter from Viola Bayne, written from the Sudan, August 17, told that Mrs. West and two children and Mrs. Harold Wilson and two children and Mrs. A. H. Wilson (the mother of Dr. Wilson) had left their stations with but two days for preparations, to pack food and boxes and be down to the road on their mules. It was a sad and sudden exit from the work they all love and from the ones left to carry on, but it seemed to be the wise thing to do. The travelers enjoyed a fast trip up to Khartum, arriving there after eight days, and were enjoying the week with our workers. The Wilsons and Miss Bayne have been in the Girls' Boarding School in Khartum North. The older Dougherty children left for Schutz (Egypt) and Mrs. Kenneweg for the Assiut Hospital. All have had a good trip and all are in good health. Miss Bayne plans to take her journey out of Khartum to Port Sudan and then on the "MONGOLIA," a P. and O. boat headed for Bombay. She is expecting to stop over in Bombay for a week and then go on to Singapore; from there to Manila, where she will visit for a short time with the brother of Mrs. Kenneweg (a son of Rev. W. R. Wilson, D.D.) She hopes to reach Manila by October 1 and from there will journey to Los Angeles.

Miss Bayne tells a little of conditions as they were when she left Gore. She said it was reported that the Governor and some 6,000 of the villagers were to leave Gore for the war front. "We were able to organize our little Gore church in May and on the Sabbath before we left, four boys were taken into the membership of the group. It is not going to be easy for these Christians who have been standing with the missionaries. The natives are displaying their war dances and weapons with no little gusto and one wonders just how long the white man will be safe with so many villagers keyed up to the war spirit. It was the hardest struggle of my life to let go finally of Gore. The parting for all was indeed hard but the Lord who knows all and sees all, will bring out of this chaos and unrest that which will bring Ethiopia to Him with knees bowed before His throne. All in Ethiopia have not learned to pray as well as they have learned to fight, but many have the sword of the Spirit in their

(Continued on page 119)

JUNIOR DEPARTMENT

Mrs. W. R. McMunn, Secretary, 302 Hastings Ave., Oakdale, Pa.

JUNIOR DEPARTMENT

The following story of Fatma was written for the Juniors by Miss Ruth Williamson. Miss Williamson has been a kindergarten teacher for many years in the Mary Clokey Porter Girls' School at Tanta, Egypt. The Juniors have a special interest in this school. The Junior Life-Membership fees credited to the 1913 and 1914 Thank Offerings went into the building fund of this school. The Junior Life Membership fees of the 1920 Thank Offering were designated to equip and permanently maintain a kindergarten in the Tanta Girls' Boarding School in memory of our first Thank Offering Secretary, Mrs. Mary Clokey Porter who was always much interested in the Juniors and their work. So great was the interest of the Juniors in this project that they contributed the sum of $9,574.66 for it. $5,000 was the amount they were asked to give.

FATMA, A BIBLE WOMAN OF EGYPT

By Miss Ruth Williamson

You have made pies of mud and you have built castles in the sand by the shore but did you ever see a real house made of mud? Well, that is just what the fellaheen or peasant class of Egypt build their houses of mud-brick. As you drive out into the country you find villages built of mud bricks. Sometimes the house has an upstairs with mud steps leading to it. Perhaps you see a house which looks as though it had many bell towers but the towers are only granaries or containers built of mud and for the purpose of storing corn and wheat for the winter months. Often the fuel, which is usually dried cotton stalks, is also stored upon the roof; in fact the roof is really a store room.

Inside of the house you would probably find the goats, the chickens, the pigeons and in an outer room a big buffalo cow or gamoosa, as it is called in Egypt. On the floor there would probably be a bit of matting and against the wall would stand a wide wooden bench or a seat made of mud. In one corner of the room a mud brick oven and the women of the house busily grinding grain between two large stones or kneading and forming round flat loaves of bread, tossing them into the air and beating them until you might think that they would never be bread. However a little later if you peeped at them in the oven you would think them fairy loaves for the upper crust separates from the lower, rising as by magic so that when baked the loaves are hollow inside. The hollow loaf is quite convenient for the laborer. The loaf is filled with coarse peas or with lentils and when the laborer stops for lunch, his meal is quite ready as well as the dish.

In just such a home as this Fatma was born. Brother Mohammed and Sister Aesha were very happy and helped to prepare the bright colored vase and to make ready for the celebration on the eighth day. They gathered all kinds of pretty dried grasses and stalks of wheat. Beginning from the center they wove row after row of the grasses, flowers and grains—and right in the middle, you would never guess, was a big, fresh, white egg. Father brought charms to keep away the evil spirits. Big blue beads were tied to a lock of her hair. On a string around her waist were fastened little bags; one contained a piece of money to make her rich; one was filled with grains so that she would love the country and another contained Koranic verses to keep away the evil eye.

Day by day as Fatma grew older, Mother carried her out to the fields. Fatma soon learned how to sit astride Mother's shoulder and hold tightly to Mother's head so that Mother could use her hands to carry baskets or pick cotton. Sometimes Fatma was left on the ground in the field so that Mother could work faster. Mother gave her dates

to suck, or cucumbers. When first her face was covered with flies she cried very much and Mother thought her a very naughty baby but when she grew older she became used to them and forgot how they had annoyed her at first.

As many babies do, Fatma grew bigger and bigger each day. One day when Fatma was about six years old Mohammed became very ill. Although Father brought the village doctor who prepared evil smelling herbs for medicine, still Mohammed became worse and worse. One day a neighbor called and told Father about the American Mission Hospital in a distant city and urged him to take Mohammed there. So early the next morning, carrying Mohammed, who had become so light, Father started for this hospital. By eventide they entered its doors. Soon a kind doctor and efficient nurses took charge of the little boy. He was given a little white bed with clean white sheets and because of the first real comfort and cleanliness he had ever known he soon fell asleep. But the little body was so starved, undernourished and weakened he remained in this hospital four months. Our Heavenly Father oft plans and sows the seed in ways of which we little know. Day after day Mohammed felt the kindness and tenderness of doctors and nurses who were serving humanity because they loved Jesus—and this little lad was one of the least of these. Morning and evening, sometimes a Bible woman, sometimes a preacher who looked like the doctor, came and told wonderful stories about Abraham and Moses, and about Jesus. He had heard about Abraham and Moses but who was Jesus? These doctors and nurses all seemed to know Jesus.

One day Father came to the big city and took Mohammed home, well and strong and happy. What a welcome! Mother had cooked a big pan of beans and baked many loaves of bread. The neighbors came and rejoiced with the family. As the days came and went Fatma sat at the feet of this "made-over" brother, charmed by the stories which he knew. Was it just because her little soul was starved for stories and new experiences or was she too learning to love Jesus?

The day came when Father sent Mohammed to a little kuttab or Moslem school as all good Moslem fathers do. The sheikh sat on a chair while the boys sat on the floor, rocking back and forth repeating loudly while memorizing the golden words of the Koran. Finally Mohammed rebelled at the beatings and the cuffings and insisted that he be allowed to go to an American Mission School. After a time Father consented and Mohammed proudly trudged off to the school of his desire, four miles away. Each night, after the evening tasks, he taught his little sister now even more eager to hear stories about Jesus.

Now Father and Mother had been working very hard and at last one evening as they counted the rewards of their labor they found that they had accumulated twenty pounds or one hundred dollars. The Father's dream had been realized and the next day he purchased a fine big buffalo cow. It became Fatma's duty to take the cow out to graze each day. At even how proud they all were to see this stalwart big buffalo cow enter the front door and pass through the house into a little room built for her use. She was their own, their very own. Now the family could have milk and cheese. How rich they were!

After several years the missionary of the Christian school was so delighted with Mohammed's progress and his interest in the Bible that he sent him to Assiut College that he might receive a higher edu-

cation and perhaps become a Christian worker among his own people. When the people of the village heard about Mohammed's opportunity, they were enraged. That night the beloved gamoosa was stolen from the house and killed. The family grieved, not only because of the great loss financially, but because they loved the gamoosa so much. But the good missionary had only that day received some money from friends in America—enough to buy another buffalo, and that is just what he did.

As Fatma went out with the new gamoosa she found another girl who was herding a gamoosa. This girl told strange stories about a lady who lived on a car and who came to her village and visited the women and children telling them stories about Jesus. Later this new found friend came with the news that this lady really lived in a distant city and had a training school for Bible women. From that time Fatma began to have a new yearning, a secret all her own.

An Aunt came to visit the family and finding Fatma such a big girl, almost thirteen years old, insisted that Father negotiate marriage at once. Fatma with her decision firmly made said, "I am not going to be married." And that night she told Father her secret. Father again consented and his little Fatma went away to the Mission School for Bible Women. She was very happy in the Bible School learning to love Jesus and wanting to share His love with the women of Egypt. One day word came of her father's sudden death. Urged by the missionary lady she went home. Once more the Aunt insisted upon marriage saying that although it was a time of sorrow they must arrange the marriage. Fatma took her stand saying, "I am going to serve my Saviour. Look at my sister, married, divorced and at home. What is her joy? The Christian way is better." But Father wasn't there to protect his Fatma. She was locked in a room and preparations were begun for the wedding ceremony. That night, the door unguarded, Fatma made her escape and a few days later, weary and almost sick, appeared in the training school. After this splendid witness she was baptized and since then has been witnessing to the comfort and joy and love of a Saviour whom she has always found faithful, to whom she has committed all things.

FOREIGN DEPARTMENT

(Continued from page 116)

hands and the shield of faith in their hearts."

Let us all be faithful in our prayers for Ethiopia and for all our missionaries there and in our other fields as well.

DONATIONS

The Young Women's Missionary Society of the Sixth U. P. Church, Pittsburgh, has sent a box to the Memorial Hospital, Sialkot, Punjab, India, containing the following articles. 33 hospital gowns, 24 children's gowns, 48 diapers, 60 towels, 8 packages bandages.

We are sure this donation will be much appreciated at the Memorial Hospital and will be a great help in carrying on the work there.

LITERATURE DEPARTMENT

MRS. A. J. RANDLES, Secretary
904 Publication Bldg., 9th St., Pittsburgh, Pa.

STUDY BOOKS

Toward a Christian America (Home), Paper, 60c; Cloth, $1.00.

For Leaders, *A Home Missions Course for Adults*, Paper, 25c.

Women Under the Southern Cross (Foreign), Paper, 50c; Cloth, $1.00.

How to Use Women Under the Southern Cross, 15c. This booklet contains program suggestions, study outlines, dramatizations, etc.

That Other America, Paper, 60c.

A Course on Latin America for Adults, 25c.

Christianizing the Home — Order from Board of Administration, 704 Publication Building, Pittsburgh, Pa.

Three-Cornered Continent — A story-study book on South America for Juniors. Paper, 50c; Cloth, 75c.

How to Use Three-Cornered Continent, 10c.

FOR NOVEMBER PROGRAMS

The following leaflets, pageants and posters related to the topics for November as outlined in the Program Calendar are from the Department of Temperance and Reform and therefore are free for postage for use in our own societies. Postage on leaflets usually runs from three to five cents per dozen. To other denominations the leaflets are 2c each; pageants and Citizenship Posters (set of three) 5c each.

Leaflets—
- Do You Vote?
- Yours It Is Young Woman, To Vote
- The Good Citizen
- Stay-at-Home Vote
- The Ballot
- What a Young Citizen Ought to Know
- Poems for Use in Program
- Pledge to the Flags

Pageants—
- Is It Nothing To You, All Ye That Pass By?
- The Urn of Destiny.
- The Call to the Colors (in this issue)

Posters—
- Citizenship Posters (set of three)

Other Leaflets—
- For Girls' Circles particularly, but good for all.
- The God in Your home, 2c.

Stewardship—
- Giving From a Girl's Viewpoint, 4c.
- Lessons on Tithing, 2c.
- Figuring the Tithe, 1c.

Helps and *Novelties* for use in the study of Latin America:
- The Christ of the Andes (pamphlet), 15c.
- Tourist Map of Brazil, 15c.
- Picture Map of Latin America, 50c.
- Paper Sample of Native Flower, with directions for making, 25c.
- Five Stories (mimeographed), 25c.
- Picture Puzzle, jig-saw, 25c.
- South American Play Hour, 10c.
- The Two Americas (pageant), 10c

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

(c-o American Mission should be added to each foreign address)

INDIA

*Miss Emma Dean Anderson, 1881
Chakwal, North India
**Mrs. W. T. Anderson Sialkot City
Miss Ruth Ardrey, 1924 Sialkot City
Miss Hazel Bennett, 1908 Gujranwala
Miss Roma B. Beatty, 1909 Badomali
Miss Minnie E. Beatty, 1912 Abbottabad
Miss Rebecca Jean Black, 1921 Sialkot City
Miss Lois Boyd, 1918 Pasrur
Miss N. Addaline Brandon, 1931 Lyallpur
Miss Theresa I. Brownlee, 1922 Sialkot City
Miss Lois Buchanan, 1910 Pathankot
Miss Evelyn Cathcart, 1925 Rawalpindi
Miss Laurella G. Dickson, 1897 Pasrur
Miss Vida J. Graham, 1922 Pathankot
Miss Margaret Fehlman, 1918 Lyallpur
Miss Ella M. Gordon, 1893 Campbellpur
Miss Nancy Hadley, 1904 Zafarwal
Miss Evva P. Hartig, R.N., 1924 Jhelum
Miss Eva H. Hewitt, 1930 Sargodha
Miss Kate A. Hill, 1896 Sialkot City
Miss Janette Howland, 1921 South Sargodha
Miss Reba C. Hunsberger, M.D., 1921 Sialkot City
Miss Flora Jameson, 1903 Sangla Hill
Miss Mary Kyle, 1904 Pasrur
Miss Olive Laing, 1912 Gurdaspur
Miss Mary Frances Lincoln, R.N., 1920 Sargodha
Miss Glendine Lundquist, R.N., 1932 Sialkot City
Miss Elizabeth F. McConnell, R.N., 1931 Taxila
Miss Maude M. Miller, 1925 Sheikhupura
Miss Henrietta Moore, 1898 Pathankot
Miss Sara A. Moore, 1917 Pathankot
Miss Jean Morrison, 1895 Rawalpindi
Miss Margaret L. Murdoch, 1924 Campbellpur
Miss Marian T. Peterson, 1930 Sialkot City
Miss Laura Reynolds, 1924 Sangla Hill
Miss Louise Scott, 1916 Gujranwala
Miss Helen C. Sharp, M.D., 1932 Sialkot City
Miss Rose Shereda, 1928 Sangla Hill
Miss Kate E. Spencer, 1918 Sargodha
Miss Georgia Wengert, 1920 South Sargodha

(*) Retired; (**) Volunteer Worker.

HONORARY MISSIONARY

Miss Mary J. Campbell, 1884
211 Mamillah Rd., Jerusalem, Palestine

NOW IN THIS COUNTRY

Miss Helen Artman, 1920 R. D. 2, Pulaski, Pa.
Miss Kathryn Beattie, 1920,
c/o Mrs. R. S. Henry, 123 S. Laguna St.,
Klammuth Falls, Oregon
Miss Frances E. Brown, 1928
101 W. Tioga St., Philadelphia, Pa.
Miss Marie E. Cash, 1926 R. D. 6, Lebanon, Ind.
Miss Betsy Fleming, 1913
6549 Emerald Ave., Chicago, Ill.
Miss Zarra S. Hoon, 1921 Milton, Oregon
Miss Sara Jane Lamont, 1928
440 W. Cayuga St., Philadelphia, Pa.
Miss Lillian McConnell, 1902
c/o Mrs. W. J. Mitchell, 508 Wildwood Ave. New Castle, Pa.
Miss Willa Ramsey, 1921
c/o Rev. F. G. Wright, R. D. 1, Irwin, Pa.
Miss Vivian L. Trimble, 1921 Blanchard, Iowa
Miss Helen V. Weede, 1928
514 N. Broadway, Sterling, Kans.
Miss Dora Whitely, 1911
227 N. Jefferson St., Canonsburg, Pa.

RETIRED

Miss Mary A. Lawrence, 1893
c/o Rev. R. E. Ayers, Harmarville, Pa.
Miss Mary E. Logan, 1891
134 W. 7th St., Rushville, Ind.
Miss Mary Martin, 1890
c/o Rev. A. W. Martin, Tarkio, Mo.
Miss Elizabeth McCahon, 1875
c/o U. P. Home for the Aged, Wilkinsburg, Pa.
Miss Rosa McCullough, 1879
Greenwood, Jackson Co., Mo.
Dr. Maria White, 1886
Memorial Home, Penney Farms, Fla.

EGYPT

Miss Ella M. Barnes, 1911 Cairo
Miss Margaret A. Bell, 1901 Fayoum
Miss Helen R. Brownlee, R.N., 1934 Assiut
Mrs. Mary K. Coventry, 1918 Benha
Miss Leota Cabeen, 1909 Alexandria
Miss Anna B. Criswell, 1905 Assiut
Miss Mary F. Dawson, 1922 Assiut
Mrs. Ada A. Dunlap, 1924 Assiut
Miss Lucia Dwight, 1919 Beni Suef
Miss Minnehaha Finney, 1894 Mansura
Miss Alta G. French, 1925 Beni Suef
Miss Elsie French, 1909 Cairo
Miss Alice Grimes, 1924 Minia
Miss Rena L. Hogg, 1899 Assiut
Miss Lois D. Kingan, 1926 Benha
Miss Bernice L. Knowles, 1932 Assiut
Miss E. Roxy Martin, 1901 Cairo
Miss Dora B. Mason, 1918 Assiut
Miss Ruth McCleery, 1931 Tanta
Miss Jeannette McCrory, 1916 Minia
Miss Carol E. McMillan, 1906 Tanta
Miss Sara B. Meloy, 1923 Cairo
Miss Marion A. Paden, 1902 Tanta
Miss Venna R. Patterson, 1924 Luxor
Miss Frances M. Patton, 1922 Mansura
Miss Stella Robertson, 1922 Cairo
Mrs. Rachel Tracy Seiver, 1925 Fayoum
Miss Edna B. Sherriff, 1920 Cairo
Miss Isabel Simpson, 1931 Cairo
Miss Jane C. Smith, R.N., 1922 Cairo
Miss Nellie C. Smith, 1911 Cairo
Miss Marie F. Tait, 1925 Zagazig
Miss Mary L. Thompson, 1917 Assiut
Miss Helen May Walker, 1930 Cairo
Miss Laura B. Walker, 1904 Luxor
Miss Ethel L. Weed, 1919 Alexandria
Miss Elizabeth S. White, 1924 Alexandria
Miss Ida B. Whiteside, 1913 Luxor
Miss Ruth Mary Williamson, 1924 Tanta
Miss Elizabeth Wilson, 1932 Cairo
Miss Esther W. Wilson, 1919 Luxor
Miss Margaret A. Work, 1924 Zagazig
Miss Ruth A. Work, 1904 Assiut

NOW IN THIS COUNTRY

Miss Davida Finney, 1914
c/o Mrs. H. S. Lybarger, 914 Cambridge Rd. Coshocton, O.
Miss Martha C. Glass, 1921
809 East 2nd Ave., Monmouth, Illinois
Miss Eulalia D. Grether, 1929
435 East 11th St., Loveland, Colorado
Miss Alfretta M. Hammond, 1904
State Hospital, Warren, Pa.
Miss Lucy Lightowler, 1921
3044½ Mickle St., Camden, N. J.
Miss Helen J. Martin, 1915
513 East End Ave., Wilkinsburg, Pa.
Miss Lillian McClelland, 1923
318 Orange St., Wilmington, N. Carolina
Miss M. Evelyn McFarland, 1919
R. D., New Wilmington, Pa.
Miss Helen J. Noordewier, 1921
1104 Sigsbee St., S. E., Grand Rapids, Mich.
Miss Laura Wright, 1921 Morning Sun, Ohio

THE SUDAN

Miss Mary E. Cole, 1919 Khartum North
Miss Elsie E. Grove, 1912 Doleib Hill
Miss Marguerite McClellan, 1926 Khartum North
Miss Mary Jane McKnight, 1922 Khartum North
Miss E. Verna Pillow, 1930 Khartum North
Miss C. Blanche Soule, R.N., 1921 Nasir
Miss Frances Turk, R.N., 1921 Khartum North

NOW IN THIS COUNTRY

Miss Una Cole, 1918
% E. B. Kinne, Blockton, Iowa
Miss Ray Huffman, R.N., 1924
315 E. Fourth St., Oklahoma City, Oklahoma
Miss Aulora R. McIntyre, 1911 Lenox, Iowa

(Continued on page 124)

NAMES AND ADDRESSES OF MISSIONARIES UNDER THE BOARD OF FOREIGN MISSIONS

(c-o American Mission should be added to each foreign address)

EGYPT

Dr. and Mrs. J. W. Acheson—Cairo
*Dr. and Mrs. J. R. Alexander—Assiut
Dr. and Mrs. E. M. Bailey—Cairo
Rev. and Mrs. J. M. Baird—Behna
Dr. and Mrs. E. E. Elder—Cairo
Dr. and Mrs. W. T. Fairman—Cairo
Rev. and Mrs. Dalton Galloway—Beni Suef
Dr. and Mrs. H. K. Giffen—Assiut
Rev. and Mrs. L. A. Gordon—Alexandria
Rev. and Mrs. E. E. Grice—Mansura
Rev. F. D. Henderson—Assiut
*Dr. and Mrs. L. M. Henry—Assiut
Dr. and Mrs. W. W. Hickman—Assiut
Mr. and Mrs. F. S. Hoyman—Assiut
Dr. and Mrs. H. S. Hutchison—Tanta
Rev. and Mrs. E. R. Jamieson—Fayoum
Rev. and Mrs. W. B. Jamison—Tanta
Rev. and Mrs. H. E. Kelsey—Tanta
Dr. and Mrs. C. A. Laughead—Tanta
Dr. and Mrs. F. C. McClanahan—Assiut
Dr. and Mrs. N. D. McClanahan—Assiut
Prof and Mrs. M. C. McFeeters—Assiut
Rev. and Mrs. H. A. McGeoch—Alexandria
Dr. and Mrs. R. T. McLaughlin—Cairo
Mr. and Mrs. W. W. Nolin—Alexandria
Dr. C. A. Owen—Assiut
Dr. and Mrs. C. P. Russell—Assiut
Rev. and Mrs. W. J. Skellie—Luxor
Dr. and Mrs. A. A. Thompson—Assiut

ON FURLOUGH

Dr. and Mrs. C. C. Adams—Union Seminary, New York City
Dr. and Mrs. R. W. Caldwell—500 Schaff Bldg., Philadelphia, Pa.
Dr. S. G. Hart—New Wilmington, Pa.
Mrs. F. D. Henderson—542 N. Bever St., Wooster, Ohio
Dr. and Mrs. W. T. Moore—519 Kenilworth Ave., Wheaton, Ill.
Mrs. C. A. Owen—618 S. 2nd Ave., Washington, Iowa
Dr. and Mrs. H. E. Philips, Lowry Hall,—884 Ridge Ave., N. S., Pittsburgh, Pa.
Rev. and Mrs. W. H. Reed—49 North Ave., Washington, Pa.
Dr. and Mrs. F. S. Thompson—44 Alexander St., Princeton, N. J.
*Rev. and Mrs. R. W. Walker—517 Linden St., Ann Arbor, Mich.

PUNJAB, INDIA

Rev. and Mrs. D. E. Alter—enroute
Rev. and Mrs. J. C. Alter—Zafarwal
Dr. and Mrs. M. M. Brown—Sargodha
Dr. and Mrs. J. G. Campbell—Pasrur
Dr. and Mrs. H. C. Chambers—Rawalpindi
Rev. and Mrs. E. V. Clements—Lyallpur
Rev. and Mrs. J. H. Colvin—Gurdaspur
Rev. and Mrs. J. B. Cummings—Rawalpindi
Prof. and Mrs. W. J. Downs—Rawalpindi
Dr. and Mrs. H L. Finley—Taxila
Rev. and Mrs. R. A. Foster—Sialkot
Rev. and Mrs. A. W. Gordon—Taxila
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Rev. J. C. Heinrich—Martinpur, Sheikhupura District
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Mr. and Mrs. C. C. Millson—Gujranwala
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THE SUDAN

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Rev. and Mrs. J. Lowrie Anderson—Khartum
Rev. and Mrs. Leander Finley—Omdurman
Rev. and Mrs. J. A. Heasty—Doleib Hill, Malakal
Rev. and Mrs. W. D. McClure Doleib Hill, Malakal
Mr. and Mrs. J. P. McKnight—Khartum
Rev. and Mrs. Glenn P. Reed—enroute
Dr. and Mrs. R. F. Shields—Khartum
Dr. and Mrs. P. J. Smith—Nasir, Sobat River
Dr. and Mrs. L. B. Ulsh—Nasir, Sobat River

ON FURLOUGH

*Dr. and Mrs. G. A. Sowash—New Wilmington, Pa.

ETHIOPIA

Dr. and Mrs. John A. Cremer—Addis Ababa
Dr. and Mrs. V. F. Dougherty—Gore
Dr. and Mrs. Robt. W. Hockman—Addis Ababa
Rev. and Mrs. C. F. Kenneweg—Gore
Mr. Fred L. Russell—Addis Ababa
Mr. and Mrs. Phil R. West—Sayo, via Addis Ababa
Dr. and Mrs. H. J. Wilson—Sayo, via Addis Ababa

ON FURLOUGH

Dr. and Mrs. Stuart Bergsma—1018 Kalamazoo Av., S. E., Grand Rapids, Mich.
Rev. and Mrs. Bruce B. Buchanan—133 S. 9th St., Monmouth, Ill.
Mrs. Fred L. Russell—Grandview, Wash.

(*) Retired from active service.

TRIBUTES

MRS. LILLIAN COWDEN DUFF

Mrs. Lillian Cowden Duff, who passed away July 18, 1935. The Women's Missionary Society of Cuyahoga Falls, Ohio United Presbyterian Church wishes to bear witness of her genuine Christian character, and her faithfulness to her church and her Master.

As a President of the Women's Missionary Society, as a teacher in the Sabbath School and a leader in her congregation, her service and constant devotion cannot be forgotten and remain a challenge to those who knew her.

We cherish the memory of her many beautiful Christian graces and her patience in intense suffering. She was a woman whose price is far above rubies.

To her loved ones we extend our sincere sympathy and commend to them God's great comfort.

Mrs. M. D. Preston,
Mrs. D. J. Bard,
Mrs. W. Young.

MRS. HAZEL JOHNSTON

The Women's Missionary Society of Alexis, Illinois, desires to pay tribute to the memory of Mrs. Hazel Ibitt Johnston, who was called to her heavenly home, July 25, 1935.

She was devoted to her home, her church and to her Savior.

She has left us and we miss her but the sweet fragrance of her life is with us. May we all look to Christ, her Savior, for strength and comfort.

Committee.

MRS. PEARL KOHLMEYER

Within a very few months the Women's Missionary Society, as well as the congregation of Eau Claire, Pa., has been called upon to mourn the departure of another most faithful and devoted member, Mrs. Pearl Kohlmeyer, who answered the summons of her Master May 16, 1935.

Mrs. Kohlmeyer was a charter member of our society, a Life Member of the WGMS and for twenty years treasurer of the Eau Claire Society in which capacity she rendered efficient service. She was devoted to her home. Her sincerity and loving thoughtfulness of others made her genial hospitality a delight to her friends. But it was in her devotion to her Lord and to His church that she proved herself a most faithful stewardess of the gifts entrusted to her. Her time, her money, her love were all devoted to the service of her Master.

To her sister and brother we extend our sincere sympathy and commend them to the Saviour who said "My grace is sufficient for thee."

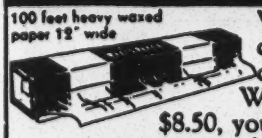
She is safe within her Father's house
Where many mansions be,
Oh, pray that thus such rest may come
Dear friends, to you and me.

Miss Rose Smith,
Mrs. Lillian Sloan.

QUESTIONNAIRE

1. Which, in your estimation, is the most serious problem before the Christian Citizen?
2. Who wanted to take a missionary's picture in a mosque?
3. Where do they buy a "chunk of cow"?
4. What advice did a dying witch doctor give to his sons?
5. Who sang when the sorrow of death was in the home?
6. What sum did a woman suggest as the wages of Jochebed?
7. What was the increase in the Thank Offering in Assiut, Egypt?
8. Where is the "Wilson Library" to be established?
9. Who are the happy parents of "Iva Lee"?
10. Who has recently received the Kaisar-i-Hind medal?

SELL WAX-O-ROLL



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Elizabeth McLaughry, M.D., Director

(Continued from page 121)

ETHIOPIA

Miss Ruth C. Beatty, R.N., 1920.....Addis Ababa
Miss Isabel Blair, 1922.....Sayo
Miss Marjorie Faught, R.N., 1933.....Addis Ababa
Miss Ruth M. Nichol, 1933.....Addis Ababa
Miss Florence D. White, 1922.....Addis Ababa

For the above Ethiopian Missionaries address temporarily, Cairo, Egypt, care of Rev. J. W. Acheson, D.D.

NOW IN THIS COUNTRY

Miss Dora B. Arveson, R. N., 1930.....
1506 E. 23rd St., Minneapolis, Minn.
Miss Viola M. Bayne, R.N., 1924.....
3401 Reuben St., N. S., Pittsburgh, Pa.
Miss Elizabeth McKibben, R.N., 1924.....
Lowry Hall, 834 Ridge Ave., N. S.,.....
Pittsburgh, Pa.
Mrs. Ruth L. Walker, 1923....Connoquenessing, Pa.

Home Missionaries Supported by the Women's General Missionary Society

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Rev. Fred C. Patterson.....Tama, Iowa
Rev. Arthur Petrie.....Warm Springs, Ore.
Rev. W. A. Matthews.....Simnasho, Ore.

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Mrs. A. Caliandro, (Italian) 80 29th St.,
West New York, N. J.
Mrs. Maude Morrison, (Aliens).....Hickory, Pa.
Mrs. Frank Lieske, (Aliens).....Langeloth, Pa.
Mrs. Mary Ciancio, (Italians) 7609 Tioga St.,
Pittsburgh, Pa.
Miss Ella Montgomery, Route 4.....Mansfield, Ohio
Miss Ruth Findley, 3115 Curtis St.,
Los Angeles,, Cal.
Miss Sallie E. Dickey, 7539 Ridge Blvd.,
Chicago, Ill.
Miss Mary Jamieson, 1076 Guerrero,
San Francisco, Cal.....
Miss Mary Jamieson, Ingleside Apts.,
505 Faxon Ave.....San Francisco, Calif.
Mrs. Josephine Jane Cellemme, Wilbur Ave.,
Swansea, Mass.
*Mrs. J. C. Alter.....Mt. Hermon, Cal.

* Retired.

MOUNTAIN MISSIONS

Rev. and Mrs. H. Glenn Stephens, Frenchburg, Ky.
Prof. Frank Wiley.....Frenchburg, Ky.
Prof. Harold T. Wilson.....Frenchburg, Ky.
Prof. Henry Hey.....Frenchburg, Ky.
Mr. M. H. McDowell.....Frenchburg, Ky.
Miss Ruth L. Courter.....Frenchburg, Ky.
Miss Helen McCormick.....Frenchburg, Ky.
Miss Irene Kester.....Frenchburg, Ky.
Miss Ruth Flack.....Frenchburg, Ky.
Miss Martha Kindle.....Frenchburg, Ky.
Miss Martha Baird.....Frenchburg, Ky.
Miss Margaret Beveridge.....Frenchburg, Ky.
Miss Mae Beveridge.....Frenchburg, Ky.
Mrs. Hazel Birnbach.....Frenchburg, Ky.
Miss Meda Reynolds, R.N.....Frenchburg, Ky.

Rev. and Mrs. Ray M. Davis.....Ezel, Ky.
Miss Sara Conrad.....Ezel, Ky.
Miss Lillabel Towle.....Ezel, Ky.
Miss Sara Dinsmore.....Ezel, Ky.
Miss Ruth Bemis.....Ezel, Ky.
Miss Helen Worrall.....Ezel, Ky.
Mr. and Mrs. Roy Meyers.....Ezel, Ky.
Mr. and Mrs. Thos. Gabbard.....Ezel, Ky.

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Mrs. Betty Groves.....Arlington, Ala.
Mrs. Clara Williams.....Arlington, Ala.
Mrs. W. C. Williams.....Arlington, Ala.
Mrs. Sarah Rivers.....Arlington, Ala.
Mrs. Pauline Blevins.....Arlington, Ala.
Prof. A. C. Peoples.....Camden, Ala.
W. G. Wilson, Jr.....Camden, Ala.
Miss A. S. Blevins.....Camden, Ala.
Mrs. A. C. Peoples.....Camden, Ala.
Mrs. W. G. Wilson, Jr.....Camden, Ala.
Mrs. Amanda Freeman.....Camden, Ala.
Mrs. Ordella Arter.....Camden, Ala.
Mrs. S. P. Marsh.....Camden, Ala.
Mrs. Mamie Smith.....Camden, Ala.
Mrs. A. S. Lewis.....Camden, Ala.
Miss Lucy Woodward.....Camden, Ala.
Miss T. E. House.....Camden, Ala.
Miss Daisy Osborne.....Chase City, Va.
Mrs. Lulu Couch.....Chase City, Va.
Mrs. Della Searight.....Chase City, Va.
Mrs. Lavinia Gains.....Chase City, Va.
Charles Blackwell.....Chase City, Va.
Mrs. Eva Adams, Supt. Hospital....Henderson, N. C.
Miss Gertrude Allen.....Henderson, N. C.
Miss Rosa Gales.....Henderson, N. C.
Miss C. E. Totton.....Henderson, N. C.
Miss J. A. Warren.....Henderson, N. C.
Miss Alberta Ford.....Henderson, N. C.
Mrs. Mattie Ellis.....Henderson, N. C.
Mrs. Mary Blackburn.....Knoxville, Tenn.
Miss Jennie Robertson.....Knoxville, Tenn.
Miss Myrta McVey.....Knoxville, Tenn.
Miss Bertha Lash.....Knoxville, Tenn.
Mrs. Fannie Prentice, Supt. Hospital
Millers Ferry, Ala.
Miss F. O. Parker.....Millers Ferry, Ala.
Mrs. C. S. Simpson.....Millers Ferry, Ala.
Mrs. M. Bethea.....Millers Ferry, Ala.
Prof. William Peters.....Prairie, Ala.
Prof. C. J. Wright.....Prairie, Ala.
Miss P. A. O'Rourke.....Prairie, Ala.
Mrs. E. Perkins.....Prairie, Ala.
Mrs. Etolia Peters.....Prairie, Ala
Mrs. L. F. Willie.....Prairie, Ala.
Mrs. Mamie Rogers.....Townsville, N. C.

Second Hand clothing is needed at all mission stations except Knoxville, Henderson and Chase City.

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Sample lesson on application.

A LITTLE TIME APART

My Thanksgiving

I stood on a hilltop
And I saw the clouds above;
I felt the wind and the rain,
And then the healing sunshine—
And I said,
"I thank Thee, Lord".

I stood in a market place
And I saw beautiful fruits,
With other products of the field
That nourish life—
And I said,
"I thank Thee, Lord".

I stood in a company of friends
And I saw love and laughter;
I felt the warm handclasp
Of friendship—
And I said,
"I thank Thee, Lord".

I stood in a sanctuary
And I saw the company of believers;
I felt joy surge within me
As I joined with them in worship—
And I said,
"I thank Thee, Lord".

I stood by the grave of a friend
And I saw, through the eye of faith,
Beyond the mists of sorrow,
The eternal shore—
And I said,
"I thank Thee, Lord".

—*Mrs. Charles Wright Fulton,*
Secretary of Prayer Groups.

THY WORD IS LIKE A GARDEN

Thy word is like a garden, Lord,
With flowers bright and fair;
And every one who seeks may pluck
A lovely cluster there.
Thy word is like a deep, deep mine;
And jewels rich and rare
Are hidden in its mighty depths
For every searcher there.

Thy Word is like a starry host:
A thousand rays of light
Are seen to guide the traveler,
And make his pathway bright.
Thy Word is like an armory,
Where soldiers may repair,
And find, for life's long battle day,
All needful weapons there.

O may I love Thy precious Word,
May I explore the mine,
May I its fragrant flowers glean,
May light upon me shine.
O may I find my armor there,
Thy Word my trusty sword;
I'll learn to fight with every foe
The battle of the Lord.
—*Edwin Hodder* in Hymns for Creative Living.